DOCUMENT RESUME

ED 289 343 FL 017 057

TITLE	Passage: A Journal of Refugee Education, Volume 3, Numbers 1-3, 1987.
INSTITUTION	Center for Applied Linguistics, Washington, DC. Refugee Service Center.
SPONS AGENCY	Department of State, Washington, DC. Bureau of Refugee Programs.
PUB DATE	87
NOTE	196p.; Photographs will not reproduce well.
PUB TYPE	Collected Works - Serials (022) -- Reports - Descriptive (141)
JOURNAL CIT	Passage: Journal of Refugee Education; v3 n1-3 1987
EDRS PRICE	MF01/PC08 Plus Postage.
DESCRIPTORS	*Acculturation; Artists; Children; Community Services; Drama; Elective Courses; Elementary Secondary Education; English (Second Language); *Ethnic Groups; Foreign Countries; *Indochinese; Job Search Methods; Land Settlement; Language Proficiency; Language Tests; Literacy Education; Maps; Medical Services; Mental Health Programs; On the Job Training; *Orientation; Paraprofessional Personnel; Photography; Poetry; Puppetry; *Refugees; *Relocation; Resumes (Personal); School Newspapers; Second Language Instruction; Simulation; Staff Development; Student Developed Materials; Translation; Vocational Education; Writing Instruction

ABSTRACT

The three 1987 issues of the Journal of Refugee Education include articles on the following topics: on-the-job training; preparing refugee children for elementary school programs; examining attitudes and stereotypes through video; older teenagers at the Bataan (Philippines) refugee site; developing a survey course in Indonesian culture for secondary school students; the refugee translator's perspective; intercultural communication; a traditional medicine center; English as a second language (ESL) curriculum development; refugee hesitancy to ask questions; refugee artists; teaching community services; a conversation with two Lao monks; variety and choice in cultural orientation courses; the Dega people; job interview simulation; fluency building; cultural orientation for and special problems of Eastern European refugees; Teachers of English to Speakers of Other Languages annual meeting session summaries; drama for secondary students; a writing program; resume writing; developing ESL literacy in young children; mental health service delivery; student newspapers; staff development; the Cao Dai religion; U.S. resettlement status; ESL reading for young children; the Black Tai; informal language testing; student map making; new teacher experiences; history instruction; preparation for bureaucracy; native language literacy; the community as a language resource; low-level ESL teaching techniques; and visits to overseas refugee sites. (MSE)

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

G. R. Tucker

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

ED289343

passage

a journal of refugee education

Volume 3, Number 1
Spring 1987

Passage is a joint project of the agencies implementing the Overseas Refugee Training Program.

Implementing Agencies

A Consortium: Experiment in International Living, Save the Children Federation
Galang, Indonesia

The International Catholic Migration Commission
Bataan, Philippines

The Consortium: Experiment in International Living, Save the Children Federation, World Education
Phanat Nikhom, Thailand

The Refugee Service Center, Center for Applied Linguistics
Manila, Philippines
Washington, D.C.

Editorial Staff

Bataan – Lauren Crawford
Phanat Nikhom – Tom Van Blarcom
– Ken Westhusing
Manila – Douglas Gilzow
Washington, D.C. – Donald A. Ranard

Passage has been developed and printed under a cooperative agreement with the Bureau for Refugee Programs of the U.S. Department of State. The material appearing herein does not necessarily represent the policy of that agency, nor the endorsement of the Federal Government.

Passage is published three times a year and distributed by the Center for Applied Linguistics with offices located at 1118 22nd Street, NW, Washington, D.C. 20037 and The Victoria Bldg., 8th floor, 429 United Nations Ave., Ermita, Metro Manila, Philippines.

Passage is available to subscribers at $9.00 a year. For information, write to the Center for Applied Linguistics.

The contents of this publication are in the public domain and may be reproduced.

Passage is funded by the Bureau for Refugee Programs of the U.S. Department of State.

CONTENTS

FEATURES

On-the-Job Training: An Approach for Advanced Students in Work Orientation *by Privan "Maew" Limpanboon* 6

Preparing Refugees for Elementary Programs: The PREP Program *by Lois Purdham, with Margo Pfleger, Rose Bowery, Karen Harrison, Susan Reynolds, and Barbara Wolf* 11

Examining Attitudes and Stereotypes through Video *by Allen L. Hixon* 16

A Survey of 17- to 19-Year-Old Students at Bataan *by Ben McDonald* 19

Developing a Survey Course in Indochinese Culture for PASS Students *by Richard Lambrecht* 23

The Refugee Translators' Perspective *by Nguyen Dinh Thang* 24

"I don't know how to show it so that you know me" *by Anna Velazco and Team* 27

The Traditional Medicine Center *by Christina Herbert* 30

ESL Curriculum Development at PASS *by Timothy Maciel* 34

To Ask or Not to Ask – That Is the Question *by Chusak "Lek" Pattarakulvanit* 38

The Silversmith and the Painter: Refugee Artists at Bataan *by Heidi Youtcheff* 41

Teaching Community Services: "We Built This City" *by Lourdes Ruth Roa* 44

A Conversation with Two Lao Monks *by Carl L. Bankston III* 46

Elective Day: Variety and Choice in Cultural Orientation *by Yssa Mapanao and Team* 50

The Dega: People of the Cloudlands *by Cycle 80 Teams, Cultural Orientation Component* 52

DEPARTMENTS

In This Issue 3

Letters 4

Update 4

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☐ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

FL017057

In This Issue

"Student-centered," "focus on the learner," and "start from where the students are" are all phrases associated with sound, humane classroom instruction. The belief underlying these phrases is that teachers can be more effective when they are better informed about their students' backgrounds, expectations, and feelings. In this issue of *Passage,* writers take a look at refugee students from several perspectives, providing a wealth of information about the Indochinese learners in the classrooms at Bataan, Philippines, and Phanat Nikhom, Thailand.

Over a year ago, it was decided that the Overseas Refugee Training Program should be tailoring instruction to refugees with special needs. One group targeted was the 17- to 19-year-olds. As curriculum developers, teachers, and administrators tried to implement that decision, it became apparent that there were many gaps in their knowledge about this group. In this issue, Ben McDonald reports on the results of a survey of 17- to 19-year-old Vietnamese and Lao conducted at the Philippine Refugee Processing Center (PRPC). The survey looked at these refugees' family backgrounds, work and educational experience, and their expectations about life in the U.S.

In the Preparation for American Secondary Schools (PASS) program, Timothy Maciel looked at a slightly younger group and found that their background and expectations had to be taken into account in designing the ESL curriculum for that program. "We have . . . learned that many students expect and want tests and homework," he reports, but he also cautions, ". . . we have learned not to assume that what works for a teacher in one class will work in another." His article discusses the many areas considered in writing a curriculum flexible enough to accommodate these findings.

The new PREP program at the PRPC, described by Lois Purdham and co-authors, serves an even younger group of children. PREP stands for Preparing Refugees for Elementary Programs; its purpose is to develop the language, academic, and social skills of refugee children bound for U.S. elementary schools. We look forward to hearing more about PREP in the future.

Lourdes Ruth Roa, a Cultural Orientation (CO) instructor at the PRPC, learned a great deal about her students through a simple classroom exercise. In "We Built this City," she describes the results when groups of Khmer refugees design community services for a hypothetical city. Through this exercise she learned that, for one thing, most of her students were not proponents of welfare.

Students will provide useful insights about themselves as they learn to ask questions, says Chusak Pattarakulvanit, a PASS instructor at Phanat Nikhom. He suggests several ways for teachers to encourage their students to ask questions in class in "To Ask or Not to Ask – That Is the Question."

Techniques for learning about the feelings of A-level students are explained by Anna Velazco and her team of CO instructors. In "I don't know how to show it so that you know me," they describe the results as students express themselves, gaining confidence and building an atmosphere of trust in the classroom.

Other articles in this issue provide close-up looks at individual refugees in the Overseas Refugee Training Program. Carl Bankston's interview with two monks from Laos provides insights about traditional religious practices in Laos and how they have been affected by the post-1975 regime there. In "The Silversmith and the Painter," Heidi Youtcheff describes two individuals with exceptional artistic skills and their hopes for continuing to use and develop those skills in the U.S. And in "The Traditional Medicine Center," Christina Herbert offers a profile of a Khmer healer.

In the previous issue of *Passage,* readers learned about the Cham, Muslim refugees from Vietnam. Another ethnic minority from Vietnam is described in "The Dega: People of the Cloudlands," written by instructional staff in the CO component at the PRPC.

PASS students learn about their own heritage in a recent addition to the curriculum, Indochinese history and culture. Richard Lambrecht's article is an account of how that curriculum was developed with significant contributions from the refugees themselves. In this area, teachers as well as students learn about Indochinese culture, as refugee assistant teachers provide the instruction.

"Student-centered" is not simply a current catch phrase; it is an educational philosophy that has been adopted by many in the Overseas Refugee Training Program, as this issue of *Passage* demonstrates. Through all of these efforts to learn about and from our students, it is hoped that instruction of refugees will be improved.

– Editors

Letters

Nguyen Van Thong is a 46-year-old Vietnamese graduate of Bataan's training program. Thong works as a carpenter at Erol's, a video club in Arlington, Virginia, and studies ESL in Erol's in-house ESL program. In his ESL class last March, Thong saw a copy of Passage. *A photo essay on life at Bataan led Thong to write this letter to* Passage.

To the editor:

Please send my letter to Bataan. I am Vietnamese. I was in Bataan from January to July 1981. When I was in Bataan, I made everything for the Catholic church there. I made the cement path outside the church and the furniture inside. The church was beautiful, like a pagoda.

Now I am a carpenter at Erol's, Inc. I have a good job. I make shelves and cabinets and use plastic, too.

If you know Mr. Phat, the father at the church, ask him if he remembers me. He was very good to me.

Sincerely,
Nguyen Van Thong
746 South Florida
Apartment 2
Arlington, VA 22204

Update

Roger Harmon
Regional Consultant, Intergovernmental Committee for Migration

Join me in a mid-March scene in Neighborhood Nine of the Philippine Refugee Processing Center. We are observing a low-level ESL class of Lao men and women between the ages of 40 and 55. They are a willing group, but language learning obviously does not come easily for them.

The class is working on literacy skills – in this case, English alphabet recognition and use. The teacher has brought a manual typewriter to class and, with a little help from their classmates, students are taking turns typing out their names. When the teacher asks if students have used the English alphabet before, a broad, knowing smile of understanding crosses the face of a 43-year-old ex-soldier. With two fingers of his right hand he begins tapping a code onto his left wrist. The other ex-soldiers understand him immediately. They struggle to help him find the words to tell their teacher about sending Morse code from an army camp in the Laotian jungle 12 years ago.

We leave the classroom enthusiastic about what we have seen. The increased emphasis in the program on providing the foundations of reading and writing in English – to complement speaking and listening skills – seems to be working in this class and in the others we have observed that morning. Lessons are difficult for students of that age and language proficiency, but there is a lot more natural speech in classes now compared with only a few months back.

During breaks in our classroom observations, we usually have soft drinks from one of the small, refugee-run neighborhood shops, where we talk with students, teachers, and supervisors. But today is different. We go instead to the A–B-level Work Orientation (WO) quad, where a Mister Donut shop is being simulated. The training room has been transformed to look very much like the real thing. Trained the previous day by genuine Mister Donut supervisors imported from Manila, refugee students are serving up the 5,000 doughnuts donated especially for this simulation.

The doughnut shop is effective, not only as an entry-level job for the WO students working and observing, but also as a Cultural Orientation (CO) simulation for the refugee customers purchasing doughnuts and coffee. As for cross-cultural incidents, one student actually apologized as he cut directly in front of me in the line. In the conviviality of the moment, I didn't know whether to simply accept his apology, to do my duty and send him to the back of the line, or to explain how to sneak into line using my own "American style," which includes no apologies. By the end of the day there wasn't a doughnut left, and a lot of learning had taken place.

These two glimpses of the program illustrate several areas of emphasis in the last several months. Simulations like the Mister Donut one are rather rare; nonetheless, it is representative of the growing effort to involve U.S.-based businesses operating in Southeast Asia in the training of U.S.-bound refugees. Less elaborate simulations are organized by camp program staff every day in regular classes. In addition, imitation supermarkets, employment agencies, and clinics are often set up in classroom buildings to be used by numerous classes over several days. The largest on-going simulation in the program is now almost 18 months old. That is PASS (Preparation for American Secondary Schools), an attempt to simulate an American high school for $11\frac{1}{2}$ to 16-year-old students.

The Level A classroom scene exemplifies efforts being made to refine our approaches in working with low-level learners. Increased emphasis on basic reading and writing skills is viewed as one tool for improving speaking and listening skills, which have remained the central focus of the program. In addition, English language literacy skills provide the foundation for continued learning in the U.S. This relates directly to a clearer understanding that although we are doing more to lay a solid foundation in the 20 weeks we have, we also need to help students develop key skills and strategies for continuing to learn independently and with others when they are in the U.S.

This A-level class also exemplifies the current effort to meet the needs of special groups. This effort has involved, among other things, grouping students with similar needs, making selected additions to the basic curriculum, developing teaching techniques appropriate to the groups, and referring students to other agencies for further assistance. This is happening in both the Thailand and the Philippines training sites.

In late spring, a small task force will be convened to share the two sites' approaches in meeting the needs of special groups. Emphasis will be on the needs of 17- to 19-year-olds, pregnant women and women with children under six, and older learners. The new program at Bataan which meets the needs of another group, the $6\text{-}11\frac{1}{2}$ year olds, is described in an article in this issue. The first cycle of that program, PREP (Preparing Refugees for Elementary Programs) begins in April of this year.

Correction: *In the Update section of the last issue of* Passage *(Vol. II, No. 3), we neglected to name the Experiment in International Living as the co-implementor (along with Save the Children) of the UNHCR-funded regular English program on Galang. We regret the omission.*

On-the-Job Training: An Approach for Advanced Students in Work Orientation

Privan "Maew" Limpanboon
Phanat Nikhom Refugee Camp

Upper-level refugee students at Phanat Nikhom Refugee Camp complete 100 hours of Work Orientation instruction within a five-week period. They receive four hours of instruction per day: an hour each of math and language instruction and two hours of on-the-job training (OJT). In the OJTs, concepts and language learned in the math and language classes are practiced in a simulated workplace setting. There are four OJTs: sewing assembly-line, electronics assembly-line, restaurant, and wood working. This article describes activities in the sewing assembly-line OJT.

"Can you put these two posters on the board? Here's the masking tape." One student comes forward and hangs the Safety Rules poster (Figure 1) and the Sewing Assembly Room Floor Plan (Figure 2) on the board at the front of the room. "Now, you guys, look at this floor plan. You have to set up an assembly-line for our sewing factory. The sewing stations are to be on my right, and the other stations will be on the left, according to the floor plan. So move whatever furniture you won't be using to the back of the room. Clear?" "Yes," some respond. "Good. Let's get started!" Every student begins carrying out the instructions given by the teacher, who now has the role of foreman on the sewing factory assembly-line.

Figure 1:

SAFETY RULES

1. No Smoking.
2. No horseplay.
3. Dress for work:
   - wear proper safety clothes
   - tie back long hair
   - do not wear loose or dangling jewelry
   - wear footwear at all times
4. Keep the work area neat and orderly, clean up at the end of the day.
5. Do not overload circuits.
6. Check for broken parts before using power tools.
7. Unplug machines when finished working.
8. Employees' children are not allowed in the work area.
9. Work quickly and accurately – don't waste time and materials.
10. Any problems or accidents should be reported to foreman immediately.

This is the situation on the fourth day of our week-long sewing OJT of our E, E+ (Advanced) Work Orientation (WO) curriculum. In this OJT, students follow assembly-line procedures to make cloth seat covers that will eventually be used in another training activity, the airplane walk-through simulation. (See Lewis 1985.)

On the first day of the OJT, students are introduced to safety rules and general information about the company. After learning about the proper use and care of tools and sewing machines, they practice using them. Students also learn to work quickly while maintaining the quality of the product. The teacher introduces the Timing a Task Form (Figure 3) and has students practice on the manual sewing machines. They time themselves as they follow simple zig-zag and wavy patterns with no thread in the machines.

On day two, students use measuring skills learned in the math classes to make a usable pattern, based on the specifications of a half-scale sample pattern for the seat covers (Figure 4). They learn to fill out and follow a Work Order Form (Figure 5).

Figure 2:

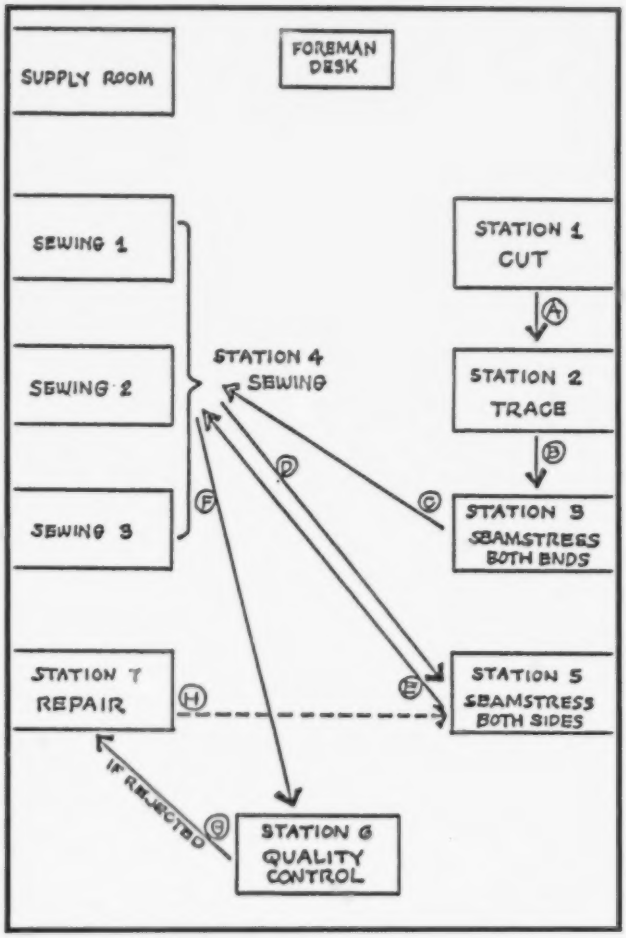


Figure 3:

TIMING A TASK FORM

Name _____ Date _____

Task _____

Time Started _____

Time Finished _____

Number of minutes to complete task:

_____ minutes _____ seconds

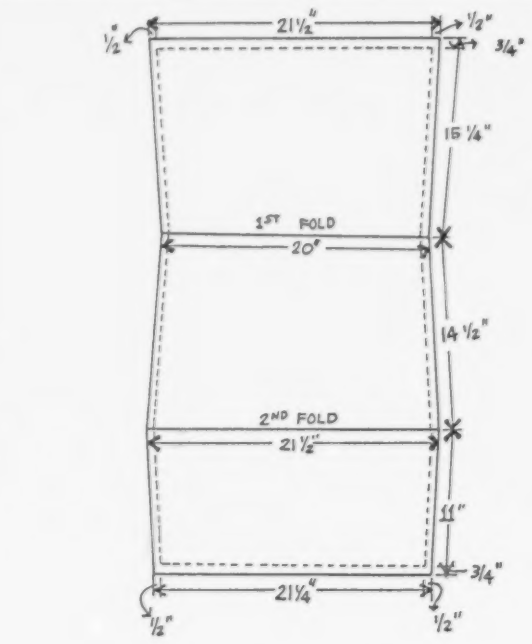
****

QUALITY CONTROL

Number of errors _____

Recorded by _____

Figure 4:



PATTERN

Half scale drawing ½": 1"

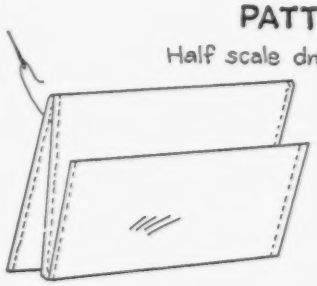


Figure 5:

WORK ORDER FORM

Name Her Yang Date Dec. 11, 1986

Description Station 5 Time finished 11:30

Quantity 6 Time started 10:55

Total time 35:45

Instructions fold as to the pattern, hand sew both sides

Checked/Approved by _____

Sometimes the foreman prepares an incomplete or unreadable Work Order Form, so the students have to ask for clarification. Problems of this sort are planted throughout the OJT, so that students learn to solve them independently and to request assistance when necessary.

On day three, the teacher will judge how well students are able to perform the necessary tasks and decide whether or not they need more practice. If additional work is needed, they can practice threading the machine or sewing neatly with thread; if not, assembly-line procedures can be introduced, and work stations assigned, based on performance during the two previous days. If enough students have had experience on an actual assembly-line, work can begin on this day.

On the Assembly-Line

On day four, students work on the assembly-line, functioning in a work system quite different from that in their own cultures in Laos or Cambodia. They learn to work on just a single part of the product at each work station, doing only cutting or examining finished pieces for flaws. What they are accustomed to, of course, is doing everything, from first step to last, until they have a finished product.

During the simulation, students have to punch in at the WO office time clock, pick up baskets of tools and materials, check inventory, and set up the factory in a double-sized classroom. Some students are assigned to clean the work area, while others open windows and turn on lights and fans. When the furniture has been rearranged and the rules and posters are put up, students can start their jobs.

Jobs are assigned through the Work Order Form each day. Students have to request tools and materials orally or fill out a request form, depending on the OJT. Besides simulating typical workplace procedures, this provides an opportunity to practice the language needed to make requests, and students can demonstrate that they know the names of the tools and materials.

There are also some unwritten rules that the foreman explains at the beginning of the assembly-line simulation: Don't drop the scissors and don't push the sewing machine pedal too hard. When a worker slips up, the warning is direct. For a first offense, the foreman might yell, "Hey! Be careful!" But when the scissors are dropped a second or third time, the foreman may threaten to transfer the worker: "If you drop those scissors again, guy, you'll go to work at the seamstress station. Got it?" There is also a Violation Form (Figure 6), to be used when one of the workers breaks a posted safety rule.

Before using a machine or power tool, students have to check for broken parts and report any problems. After these routine safety procedures have been completed, they can start their own work. The foreman monitors how well the students work, what they do when they have problems, and whether they ask for help when they don't understand. An assistant foreman, a student who has demonstrated an understanding of assembly-line procedures, serves as the intermediate authority between the foreman (teacher) and the workers. Directions to the workers sometimes go through the assistant: "Hey! Assistant Foreman, why aren't they working at Station 3? Send them over to me. And tell Station 2 to work faster. They're making the other stations wait."

Once the assembly-line has been set up, situations are created to help students learn to initiate communication, solve problems, and react appropriately on the job. The foreman may ask workers at one station why they aren't working, or even yell at them when they make a mistake on their piecework, arrive late, or leave the workplace without asking for permission: "Hey! This isn't right! Look at the pattern and check it again." "Where's Mr. Chee? He was supposed to be here ten minutes ago. When he comes back, tell him to see me immediately." The language used is "un-teacherly" and can be pretty rough, depending on the situation. Students' responses and their other uses of English are recorded on a language grid form (Figure 7), and will be discussed during the processing session (follow-up discussion) the next day.

The foreman walks from station to station checking on the quality of work and asking how the work is going. The foreman may be kind and understanding or picky and bad-tempered, depending on the kind of problem-solving the teacher wants to emphasize in the OJT. Throughout the OJT, the teacher notes incidents to be discussed by the group the following day, but does not step out of the foreman role during the work simulation.

Processing the OJT Experience

The final step is the processing session, in which students discuss and evaluate their OJT experience. The teacher (no longer a "foreman") starts the session with questions about the work system: "How did the factory organize its work?" "Can you describe the work?""What did you do at your station?"

Figure 6:

Date E, E+ WO VIOLATION

Name: _____

Safety rules and procedures are posted in the work area in order to protect your health and safety.

This is your (first, second, last) warning.

Explanation:

If you disagree with this report, you can arrange a meeting to discuss it with your supervisor or union representative.

If your explanation is accepted, this report will be removed from your file. If your explanation is not accepted, this report will become part of your permanent work record.

This report has been filed by: _____

Position: _____

Figure 8:

WORK HABITS AND ATTITUDES: SEWING

1. Check yes or no:	Yes	No
can cut cloth		
can fold and pin cloth		
can trace pattern		
can sew on machine		

Did you learn this during the OJT? Yes No
You are **willing to learn**!

2. Did you come to work on time?
Did you do the work at your station?
Were you careful to do your job well?
If you answered yes to all the questions, you are **dependable**!

3. What station did you work at? _____
Who told you what to do? _____
What did you do at that station? _____
You can **follow orders**!

List three work habits that you have:

1. I am _____.
2. I am _____.
3. I can _____.

Figure 7: Observation of Language in OJT

Name	Asking for Clarification	Asking for Feedback	Reporting Problems	Requesting Information	Acknowledging/ Apologizing for errors	Socializing
Lee Yee		✓	✓ progress	✓		✓
Xiong Xai Chou	✓ ✓ ✓ non-verbal			✓		
Vang Nhia				✓	drop scissors w/out apologize	
Vang Bee	✓		✓✓		✓	✓
Vang Teng		✓✓				
Yang Nua				✓	✓	

Next, the teacher relates some of the incidents observed the previous day. "One worker seemed idle, just sitting and waiting at his station – how did that happen?" "How did you feel when I criticized you?" The teacher encourages the students to compare their OJT work experience with work situations in their own countries: "What would you do in Laos if at one stage of a job there wasn't anything to do for a while? What should you do at your work station (in the American workplace) if you don't have any work to do?" They compare other workplace cross-cultural problems and discuss possible solutions. "What did you do in Laos when your tools broke? What did you do in the sewing factory?"

The next step is to review the Work Habits and Attitudes evaluation form (see Figure 8, page 9), filled out by the teacher during and immediately after the work simulation, noting students' performance, work habits, and attitudes. The teacher encourages students to continue the good work in areas they have done well, e.g., keeping busy, asking questions, working carefully. Problem areas, such as inaccurate work or failing to request work when the station is idle, will be given greater attention during the next OJT.

In the last step of processing, students talk or write about their work experience, describing the skills and responsibilities they had during the OJT. At this point, the teacher can also introduce specific information about assembly-line jobs in the U.S. Students are now ready to learn about such concepts as piecework payment and probationary periods, topics that would have been incomprehensible without their hands-on OJT experience of the preceding day.

The OJT approach has been successful in encouraging students to initiate communication. Interactions between foreman and workers may seem rather rough and even rude at first, but students quickly become accustomed to this American style of directness. They learn that it is all right to speak up about the problems they are having on the job, and that, in fact, the foreman wants them to do so. They understand that the rough language and blunt directions are aimed not at humiliating them, but at realistically simulating a certain kind of U.S. workplace.

The processing step helps the students put their OJT work experience into context. The reasons behind the organization of tasks and the workplace interactions become clearer. At the end of every cycle, advanced-level students tell teachers that through the OJTs, they have learned a great deal about the safe use of tools and machines and the cultural influences that affect on-the-job behavior. They have also learned to speak up more than they would in a traditional classroom. Many refugees have asked if they could spend more time on OJTs.

REFERENCES

Lewis, Dorothy. 1985. The airplane walk-through: a simulation for low-level students. *Passage* 1(2): 35-39.

Williams, Gregory. 1986. The D-E Work Orientation pilot program in Phanat Nikhom. *Passage* 2(3): 6-9.

***Privan "Maew" Limpanboon** has been a Work Orientation instructor at Phanat Nikhom Refugee Camp in Thailand since 1985. She has taught at all levels, A through E. Previously, she held managerial and training positions in youth programs and in the tourism industry. She holds a BA in political science from Ramkhamhaeng University in Bangkok.*

Preparing Refugees for Elementary Programs: The PREP Program

Lois Purdham, with Margo Pfleger, Rose Bowery, Karen Harrison, Susan Reynolds, and Barbara Wolf

Philippine Refugee Processing Center

Preparing Refugees for Elementary Programs at the Philippine Refugee Processing Center is the most recent addition to the Overseas Refugee Training Program, which is funded by the Bureau for Refugee Programs of the U.S. Department of State. Serving refugee children six to eleven-and-a-half years old, PREP has been initiated to ease these youngsters' transition to schools in the U.S. The first PREP students began in April 1987 and will graduate in time to enroll in U.S. schools in September. This article describes the process of starting the PREP program, the curriculum design, the educational principles on which it is based, and the courses that the students attend.

Sivilay, a nine-year-old Lao farmer's son, spent two years in refugee camps in Thailand, where he had his only schooling. He can just barely read and write his name in Lao script, and he can sing the familiar "ABC" song. Now resettled in a large U.S. city, Sivilay is surrounded by children who speak, read, and write a different language. He cannot understand much of what his teacher says in class, and he feels isolated from the other students, who are laughing, answering questions, and enjoying themselves. As time passes, he makes a few friends, but the difference between Sivilay and his American classmates widens as he falls further and further behind.

"Sivilay" is fictitious, but his situation unfortunately has been a common one for refugee children resettled in the U.S. The World Relief Corporation (WRC) has recently been funded by the U.S. Department of State to implement a training program for these refugee children in the Philippine Refugee Processing Center (PRPC) in Bataan, Philippines. WRC formerly offered a small-scale program of elementary education, the Youth Guidance Program, under the auspices of the United Nations High Commissioner for Refugees (UNHCR). The new, expanded program is called the PREP program (Preparing Refugees for Elementary Programs). The goal of the PREP program is to prepare refugee children six to eleven-and-a-half years old for successful entry into U.S. schools. In PREP, these children develop language, academic, and social skills to ease their transition to new schools.

Initial Development

In October 1986, the Bureau for Refugee Programs at the U.S. Department of State brought together U.S. elementary educators of refugee children and representatives from refugee resettlement and overseas refugee training agencies for a conference at the Center for Applied Linguistics (CAL) in Washington, D.C. At that conference, participants shared their expertise and made recommendations on the design and content of the PREP

program. The following summarizes the group's recommendations:

1. Affirming the distinction between second language "learning" and "acquisition" (Krashen and Terrell 1983), the curriculum should provide for developing English language skills through the teaching of content.
2. While science and social studies need not be studied intensively, activities should be developed to help prepare the children for these content areas.

PREP students and their teacher read together from one big book.

Photo by Lois Purdham.

3. Reading and writing from a whole language perspective (Goodman 1986) should receive particular attention, with special literacy activities for non-literate students.
4. Study skills and interpersonal skills should be stressed throughout all components of the program.

Participants also shared copies of materials and curricula from elementary programs for limited-English proficient (LEP) students for later use in curriculum development.

Curriculum Development

A work team of representatives from WRC, CAL, The Experiment in International Living (EIL), and the Northwest Educational Cooperative/Illinois Resource Center met during November and December 1986 to begin designing the curriculum. This team developed a 20-week program schedule and lesson plan format, and identified learning skills and interpersonal skills to be included. They chose content area topics that would promote students' language learning while familiarizing them with typical U.S. school subject areas.

In the process of curriculum development, the team identified guiding principles that form the foundation of the PREP effort. The PREP program involves students in activities that present whole, natural instances of language use. Since children learn language best when they are involved in activities requiring language use (Hamayan 1987), the PREP curriculum offers a wide variety of interesting activities that engage the children and stimulate them to use English meaningfully.

A second principle underlying the curriculum is that children – at least those in the age range served by PREP – are still developing both conceptually and linguistically, in contrast to adults, who have already developed the cognitive skills of classifying, comparing, sequencing, and inferring. So that children understand new concepts before dealing with them in English, many activities are arranged like the lesson on "senses": Students first learn the concept of classifying by placing items that are smooth and rough into two different piles; afterwards they are introduced to the language that compares the items.

The third principle underlying the PREP curriculum is that for these refugee children, success in U.S. schools involves not only thinking and literacy skills, but also the study skills and interpersonal skills possessed by most American children at that age. The PREP curriculum addresses these needs through activities involving teamwork, cooperative tasks, and competitive games and sports. Students learn study skills through completing homework assignments, doing projects, taking tests, and using the library.

A fledgling staff began full-time curriculum work in January 1987. Curriculum work was done in two phases – the first in Bataan, Philippines, the second in the U.S. Assisted by a staff member from CAL's

Refugee Service Center, the curriculum team wrote detailed activities and designed appropriate materials for classroom use. A consultant from the Illinois Resource Center (IRC) trained PREP staff in up-to-date concepts and methodologies in language acquisition and literacy, and helped develop the literacy curriculum as well. The curriculum team at Bataan also included PREP supervisors and teachers and two Preparation for American Secondary Schools (PASS) teachers on loan from the International Catholic Migration Commission (ICMC). In the second phase, the work that was completed in Bataan was further refined by consultants from IRC and CAL Washington staff.

Students use gestures to tell and re-tell stories.

Photo by Lois Purdham.

The curriculum team worked for approximately four months, developing instructional activities for English language, mathematics, literacy, and enrichment activities such as art, music, and sports. Topics for learning English were selected to provide experience at the different stages of language acquisition – preproduction, speech emergence, and fluency. Activities for each topic were correlated with a variety of commercially available texts and materials to allow teachers greater flexibility in their lesson planning. A materials development team was established to create and mass produce visuals and resources required for each activity. Pilot testing of the curriculum began in April 1987, with teachers providing daily feedback to the curriculum coordinator on revision needs. Additional activities are to be produced as required, and these will also be tried, reworked, and tried again.

Each child in the PREP program is provided with copies of a picture dictionary and a student workbook, *Yes! English for Children*. The latter is a supplemental resource that helps prepare children for using and handling textbooks. Classrooms are provided with sets of *The Rainbow Collection*, *Experiences in English*, and sets of library books for students to use during the reading periods. The sets of library books are rotated among classrooms, so the children have exposure to a wide array of current children's literature. *Spectrum Math* workbooks are also provided to the students, but they are used only after preparatory work in the classroom.

Program Design

All children attend 20 weeks of instruction in cycles that parallel the language, Cultural Orientation, and Work Orientation courses their parents attend. Children eight to eleven years old study four hours every weekday morning, for a total of 400 hours of instruction. It is expected that six- and seven-year-olds will soon be included in PREP, attending two hours of class per day.

To further ease students' transition, it was felt that the school schedule and the activities should be typical of those in the U.S. In PREP, students learn what to expect of schools in the U.S. and develop confidence in their ability to handle new situations. The PREP schedule includes reading and writing, language/conceptual development, math, recess

Refugee children in PREP classrooms discover that learning is fun.

Photo by Lois Purdham.

(guided play), and enrichment. A preliminary version of the schedule is seen below.

The first ten minutes of each day are spent on "warm-up." This is when the teacher sets the tone of the day, discusses calendar information, takes attendance, collects homework, and so on. On Monday mornings, students and teacher have a "sharing time," when they can talk about events that are important to them. This period is also a good opportunity for the teacher to evaluate informally the language proficiency of the students.

The largest single block of time, nearly two hours, is for the 33 English Language Units, which deal with familiar elementary school topics:

Personal information
Classroom
Calendar
School Location
Weather
Seasons
School People
Clothing
Family
Home
Safety
Body Parts/Senses
Time
Daily Routines
Weekly Routines
Food
Health
Personally Significant Dates
Personal Attributes
Size
Feelings
Field Day Activities
Animals
Shopping
Plants
Maps & Globes
Directions
Community Places
Community Helpers
Telephones
Transportation
Food (Nutrition)
Transit

The English Language Units are taught through a wide variety of activities that integrate listening, speaking, reading, and writing. Since science and social studies are not separate subjects, activities in these areas are incorporated in units on Weather, Food, Community Places, Animals, and Plants. During the English Language Units, students also learn how to use such academic materials as charts, graphs, maps, and scales.

Sixty minutes each day are devoted to developing English literacy, one half-hour for reading activities, and the other half-hour for writing. The literacy class aims to make the link between oral language and print as natural and enjoyable for the children as possible. Using the Whole Language approach, these classes offer children an uninterrupted span of time to read and then to express themselves through writing and pre-writing activities. Students actively participate in sustained silent reading, language experience activities, dictated stories, journal writing, and creative writing in the English literacy classes.

Students study math for eight 30-minute periods per week, participating in many large- and small-group activities. Lessons are carefully sequenced so that students not only develop mathematical concepts, but also learn to talk, read, and write about mathematics in English. Some concepts are introduced outside the math classes through English Language Unit topics, such as those involving money or measurement.

In the seven 30-minute periods allotted to recess and enrichment, youngsters discover that learning

PREP WEEKLY SCHEDULE

	Monday	Tuesday	Wednesday	Thursday	Friday
8:00-8:10	Warm-up	Warm-up	Warm-up	Warm-up	Warm-up
8:10-8:40	Reading	Reading	Reading	Reading	Reading
8:40-10:00	English Language Units	English Language Units	English Language Units	English Language Units	English Language Units
10:00-10:30	RECESS	RECESS	RECESS	RECESS	RECESS
10:30-11:00	Math	Math	Math	Math	Math
11:00-11:30	Math	Writing	Math	Writing	Math
11:30-12:00	Writing/ Wrap-up	Enrichment	Writing/ Wrap-up	Enrichment	Writing/ Wrap-up

can be fun. Through guided play and sports, children develop social skills for successful peer interaction: sharing, turn-taking, and cooperating. In addition, music, art, drama, puppet shows, board games, and video activities serve to develop motor skills and introduce aesthetic experiences.

As in other components of the Overseas Refugee Training Program, each PREP teacher works closely with one supervisor and seven or eight teammates. At formal and informal training sessions, and through class observations followed by feedback sessions, teachers learn to evaluate themselves and improve their instructional skills. Formal training sessions focus on such areas as language acquisition, lesson planning, classroom management, discipline, and theory and teaching methodologies for literacy and math.

Acknowledgments and Goals

During this start-up period, the World Relief PREP staff have benefited from the assistance of other agencies: International Catholic Migration Commission, The Experiment in International Living, the Center for Applied Linguistics, and the Illinois Resource Center. The assistance from U.S. elementary LEP educators has been invaluable. Dialogue with these agencies and U.S. educators will continue, in order to receive feedback on the program's success.

PREP marks a significant and exciting development in refugee training for young children. Findings from current research and new methodologies have been incorporated into the program design. As a result, the PREP staff hopes to contribute to, as well as profit from, the body of knowledge about second language acquisition and literacy, particularly in respect to this unique group not yet immersed in the target culture and language.

Of course, PREP's most important goal is to prepare refugee children for the difficult transition awaiting them. PREP should provide significant assistance to U.S. teachers in their task of bringing these children up to "grade level" while easing the adjustment. We believe that PREP will offer children like Sivilay the boost they need to succeed, and do so through activities that are meaningful, effective, and fun.

REFERENCES

Bowmar/Noble. 1987. *Experiences in English.* Oklahoma City, Oklahoma: Author.

Goodman, Kenneth. 1986. *What's whole in whole language?* Exeter, New Hampshire: Heinemann.

Hamayan, Else. 1987. Developing literacy in English as a second language: a handbook for teachers of young children. Unpublished manuscript.

Krashen, Stephen D. and Tracy D. Terrell (Eds.). 1983. *The natural approach: language acquisition in the classroom.* Oxford: Pergamon Press.

Richards, Thomas J. 1984. *Spectrum mathematics.* Riverforest, Illinois: Laidlaw Brothers.

Santillana Publishing. 1984. *The Rainbow collection.* Northvale, New Jersey: Author.

Walker, Michael. 1983. *Yes! English for children.* Reading, Massachussetts: Addison-Wesley.

The authors (from left to right)*: **Margo Pfleger**, program associate, Center for Applied Linguistics Refugee Service Center, Washington, D.C.; **Rose Bowery**, PREP supervisor; **Karen Harrison**, PREP supervisor; **Barbara Wolf**, director of PREP; **Susan Reynolds**, PREP supervisor; and **Lois Purdham**, training and evaluation specialist for PREP.*

Examining Attitudes and Stereotypes through Video

Allen L. Hixon
Philippine Refugee Processing Center

Just one day after the 1986 Statue of Liberty commemoration and Fourth of July celebration in the U.S., videotapes of the event reached the Philippine Refugee Processing Center (PRPC). The quick availability of videotape on almost any topic and the recent addition of audio-visual facilities at the PRPC raise several challenging instructional issues. There is obviously a great potential for integrating videotape into the Cultural Orientation (CO) and Work Orientation (WO) curricula. It is less clear when and to what extent this should be done, or what material is most suitable. Teachers should be prepared to use videotape creatively, not simply as a means to communicate information, but also to help refugees develop the skills to become active learners in their new cultural environment.

One important CO topic in which videotape can play a role is that of stereotypes and prejudices. Sometimes an otherwise useful videotape presents damaging stereotypes, distorting rather than clarifying reality. The Statue of Liberty festivities, for example, were meant to celebrate fundamental American ideals: freedom, equality, and equal opportunity for all. Despite these intentions, critical viewers noted that Indians, Black Americans, Hispanics, and other minority groups played only a minor part in the videotaped account of the celebration. It presented a "mainstream stereotype" of Americans.

This video and others can be valuable in the classroom when teaching about American values. To use videotape effectively, several skills must be developed. First, teachers must be able to distinguish when and to what extent stereotypes are being projected. After carefully identifying the messages that the video is presenting, teachers must determine how to integrate the videotape creatively into their lesson plans. Finally, teachers must develop a repertoire of presentation and discussion styles to suit a variety of teaching objectives and learner situations.

Spotting Stereotypes

Stereotyping is largely a process by which individuals categorize and structure the world in which they live. When videotape attempts to replicate reality, some aspect of that reality is necessarily distorted. Filming is not a simple, objective recording of events; choice of subject, camera angle, and lighting express an individual point of view. Gumpert and Cathcart (1982) suggest that as the ability of a medium to replicate reality increases, so does the appearance of truth. For example, the ideas conveyed in a hand-drawn caricature may be laughed at, but are not likely to be accepted as real. A stereotype presented in a documentary film is much more likely to be believed, because it appears real.

We have all heard people exclaim, "Look, just like on television." The abstracted media image is perceived as "more real" than the reality it reproduces. In this case, reality is judged against the television image rather than the other way around. Learning how stereotypes are formed, both on video and in people's minds, may help teachers determine when deceptive stereotypes are presented and how to neutralize them.

Ways to Use Videos

Four successful methods for using videos in a lesson involve watching only a portion of a given videotape. This approach helps keep students' attention focused on the instructional points

rather than on other aspects of the documentary or story.

The Repetitive Method

In the "repetitive method," the teacher selects a short segment, introduces it briefly, and shows it once after a limited introduction. The segment is then discussed with some guiding questions and viewed a second time. This method allows students to view the film once without the bias of the presenter, and the repetition gives them a second or third chance to analyze complex patterns or relationships.

The Silent Treatment

A variation of the first method might be called the "silent treatment." For example, the teacher has the class view a 60-second clip from "The Cosby Show" with the sound off. This forces the viewers to pay close attention to facial expressions, interpersonal space, and other nonverbal cues essential for successful communication. While providing interesting substance for discussion, the silent treatment avoids the difficulty of finding material with an appropriate language level for a low-English proficient audience.

Focused Viewing

A third method might be called "focused viewing." When introducing the film segment, the teacher provides background information on the idioms used, the historical setting, dress styles, or other pertinent focus points. This becomes the window through which students view the film. For feature films, the teacher can divide the class and assign students to roles in the film. Watching from the perspective of the main characters, viewers identify more closely with the emotions expressed, and they are better able to discuss the characters' attitudes systematically and thoroughly.

This technique could be used with "The Girl Who Spelled Freedom," a story about the adjustment of a Khmer family resettling in the U.S. While seemingly appropriate for Indochinese refugees, this film may communicate inaccurate information about resettlement. For example, most refugees will not move into upper-middle-class suburban American housing like that shown in the film. Rather than show the film in its entirety, the teacher should select an appropriate and realistic scene, such as the family's first visit to the grocery store, where conflict and misunderstanding arise. Students are then assigned to act as the sponsor, refugee family members, and the shopkeeper. They re-enact the scenes and then discuss or play out different outcomes, depending on the methods they invent to resolve the problems.

Juxtaposition

"Juxtaposition" is a fourth method for using videos when teaching about attitudes. As the name suggests, the teacher shows the students two short, contrasting film clips. CO teachers at PRPC have used a documentary film about Martin Luther King, Jr., and the development of the civil rights movement in the U.S. Vietnamese students watching this video have found interesting and significant parallels for Indochinese people who might be denied educational opportunities or basic human rights. A short clip of quiet, domestic life in rural New England provides the contrasting jumping-off point for discussion of stereotypes, regionalism, and ethnocentrism. This method is particularly useful to highlight specific values or attitudes, but the sections of contrasting footage must be very carefully selected.

All four suggested methods – repetitive viewing, silent treatment, focused viewing, and juxtaposition – provide significant opportunities to examine values and attitudes such as freedom, prejudice, and self-reliance. All these methods involve careful preparation, but they do not necessarily require more classroom time than would viewing a film in its entirety.

Follow-Up

Teachers must develop a range of techniques for follow-up discussion and reflection after showing a video. It is up to the instructor to choose the approach that best suits the class size and level of students. Probably the most common, yet ineffective method of following up a video is for the teacher to show the film in its entirety, turn it off, and ask students what they saw and how they felt about it. This type of class discussion is easy to manage, but it is not very useful, unless the objective is limited to communicating information. Thorough discussion must move beyond the observation of behavior to that of attitudes and values, which in turn can lead to a discussion on how to develop strategies for coping with various

situations. One simple, effective follow-up technique is to turn the video off at various points and have students suggest how particular problems might be resolved. The opportunity for problem-solving may be lost if the discussion is postponed until the entire film has been viewed, when seats are particularly hard and the audience is thinking about leaving.

Small-group discussion in the students' native language can be very fruitful. Teachers may hesitate to use this method for fear of losing control of the class, but this difficulty can be overcome by having an assistant teacher (classroom translator) help guide and monitor discussions. The results of the discussion are often surprising. Refugee students frequently have insightful observations on points that may have seemed peripheral or unimportant to the Filipino or American presenter.

The teacher's ability to improvise and change direction in order to build on the students' interest may allow for valuable learning beyond the original lesson objectives. With higher-level students, a short writing assignment may be appropriate. A teacher should be able to switch techniques in order to find the method that will involve students most effectively.

Careful attention is necessary at each stage: spotting stereotypes while previewing the video, integrating the video into lesson planning, and carrying out classroom discussion after viewing. Helping teachers develop the analytical skills to understand when stereotypes are being presented, and assisting them in re-evaluating their own closely-held views are the first step. Only then can the full potential of the medium be realized and put to constructive use in the classroom.

REFERENCES

Brislin, Richard W. 1981. *Crosscultural encounters: face-to-face interaction*. Oxford: Pergamon Press.

Gumpert, Gary, and Robert Cathcart. 1982. Media stereotyping: images of the foreigner. In Larry A. Samovar and Richard E. Porter (Eds.), *Intercultural communication: a reader*. Belmont, California: Wadsworth Publishing Co.

Allen L. Hixon *is the acting program officer of the Training Department at the Philippine Refugee Processing Center. Previously, he was a trainer on Cultural Orientation topics in that department. Before joining the International Catholic Migration Commission staff, Hixon was assistant director of the Business Council for International Understanding in Washington, D.C. He has conducted and evaluated training programs in the Middle East, Asia, and Latin America. He holds an MA in international training from the School for International Service at American University in Washington, D.C., and a BA in cultural anthropology from Middlebury College in Vermont.*

A Survey of 17- to 19-Year-Old Students at Bataan

Ben McDonald
Philippine Refugee Processing Center

When the Overseas Refugee Training Program was revised in 1986, students were placed into more homogeneous age and interest groupings. One such grouping resulted in the creation of "youth classes" for students 17 to 19 years old. Because there was little information about this age group, it was decided to design and conduct a survey at the Philippine Refugee Processing Center (PRPC) to learn more about the students' backgrounds and attitudes. With more accurate information, we can structure an educational program based on real needs, rather than relying on guesses and intuition.

Although the results provided few surprises, the survey gives a clearer and more realistic picture of this particular age group than was available before. For some, the data may verify previous impressions and experiences, but for others, the results may provide new insights about an age group which has much potential for successful assimilation into life in the U.S. Because the respondents included all 17- to 19-year-olds in four cycles (large in-coming groups) of refugees, the number of respondents is sufficient to make the data statistically reliable.

Survey Design

In developing an instrument to collect data, we faced the problem of keeping it short enough to minimize the time it would take students to complete the form, but at the same time making it comprehensive enough to obtain sufficient data to make the study worthwhile. We wanted to collect enough demographic data to provide an adequate profile of the age group. We also hoped to get reliable samples of the refugees' opinions of their educational experience here and their expectations regarding life in the U.S.

A survey questionnaire was developed with input from teachers and supervisors and was then translated into Lao, Vietnamese, and Chinese. To ensure that the translations were accurate, it was "back translated" into a new English version for comparison with the original. Numerous individuals assisted in the overall survey effort, including refugees who translated the questionnaire into Lao or Vietnamese, one teacher who translated the answers into English, and other teachers who helped summarize the data.

The questionnaire was given to all 17- to 19-year-old students in cycles 74-77 during their last week in the training program. There were 356 respondents; 132 were Vietnamese and 224 were from Laos. There was quite a difference between the responses of the Lao and those of the Vietnamese, so their responses are reported separately. To combine them would be less informative and could even be misleading.

The survey is divided into four sections. The first section, "Demographics," gathered information about gender, marital status, family size, and amount of time spent in refugee camps. The second section asked about the refugees' educational background, their opinion of the training program at the PRPC, and their future plans for education. The third section of the survey dealt with refugees' skills and work experience, and job plans in the U.S. A final section asked them about their expectations of life in the U.S.

Summary of Results

The results of the demographic section showed that our sample group of 17- to 19-year-old refugees is almost evenly divided between males and females. Twenty-nine percent of the Lao are married

compared to 10% of the Vietnamese. As might be expected, 75% of both ethnic groups have relatives in the U.S., but the Lao have spent considerably more time in refugee camps than their Vietnamese counterparts.

The Lao and Vietnamese differ in educational background. The average number of years of schooling is 6.5 for the Lao and 8.1 for the Vietnamese. Both groups seem satisfied with their classes at the PRPC; only a small percentage agreed that there were class topics which they regarded as unnecessary. Virtually 100% of the survey participants want to go to school in the U.S., and they say they plan to go to work as well. The vast majority believe that increased English language skills are necessary to obtain a job.

The work-related section of the survey yielded some unexpected information. Sixteen percent of the Lao students and 33% of the Vietnamese held full-time jobs outside of the home before becoming refugees. Roughly one-third of each ethnic group reports having a special skill such as dressmaking and goldsmithing. Virtually all of the students expect to look for a job, but they don't anticipate an easy time of it.

Regarding life in the U.S., respondents have realistic impressions and expectations based on what they hear from relatives and friends. However, the Lao anticipate more difficulty in some aspects of life in the U.S. than do their Vietnamese peers. The following survey data provides detailed information on the above points as well as others.

Survey Data

Demographic Data

	Lao	Vietnamese
Sex		
Male	48%	52%
Female	52%	47%
Language Level (average) (Level A = 1; Level E = 5)	1.7	2.4
Marital Status		
Married	29%	10%
Widowed	2%	–
(The remainder are single.)		
Family		
With relatives in the U.S.	75%	74%
Of those with parents in the U.S., percent who will join them	73%	84%
Those accompanied by parents at PRPC	41%	36%
Of those unaccompanied by parents, parents in Vietnam, Laos, or U.S.	81%	84%
Number of siblings:		
average	5.6	5.9
range	0-12	0-14
Number of siblings at PRPC:		
average	3.7	2.8
range	0-10	0-10
Number of Years in Refugee Camps:		
less than one year	16%	79%
1-2 years	69%	17%
more than 2 years	15%	4%

Note: Some percentages total 99 or 101 because of rounding error.

Educational Data

	Lao	Vietnamese
1. *Past Education*		
Have attended school	96%	98%
0-3 years of schooling	11%	8%
Years of schooling, average	6.5	8.1

In each group there was one person who had 16 years of schooling.

2. *Educational Experience at the PRPC*

Three questions were asked about the students' attitude toward classes. There is an intentional similarity in the questions, in order to verify the answers:

	Lao	Vietnamese
a) When in class:		
1) I am glad to be there	99%	98%
2) I wish I were some place else	1%	2%
b) When my friends are in class:		
1) they are glad to be there	98%	96%
2) they wish they were some place else	2%	4%
c) When I am in class, most of the time I feel:		
1) bored	2%	2%
2) very interested	98%	98%

Three questions were asked about subject area and course content:

		Lao	Vietnamese
a) Was anything taught in your classes that you would like to learn more about?	Yes	79%	58%
	No	21%	42%

Topics most frequently mentioned:	Lao	Vietnamese
ESL and related topics	54%	38%
WO and other job related	23%	23%
CO/life in U.S.	12%	15%
Sports, games	–	7%

b) Which class helped prepare you the most for life in the U.S.?

ESL	43%	51%
CO	11%	30%
WO	46%	19%

c) Was there anything taught in your classes which you think was unnecessary?

No	92%	94%
Yes	8%	6%

Those who checked "yes" listed the following: dishwashing, asking for help, family planning, and songs.

3. Future Educational Plans

Percent who say they want to go to school	99%	98%

Courses they plan to study:

The Lao respondents listed 25 subject areas or vocations and the Vietnamese 29, covering a broad spectrum from dressmaking to law and medicine. The most frequently mentioned were:

English	50%	27%
Electronics	6%	16%
Vocational courses	21%	13%
Dressmaking	5%	8%
Math	–	5%

There is a correlation with the two items above and the two following questions, which sheds light on the 17- to 19-year-old refugees' plans and also verifies the data:

To get a job in the U.S.:		
a) I will have to study more English	98%	97%
b) I will not have to study more English	2%	3%

When I am in the U.S., I think it will be possible for me to:		
a) only go to school	2%	–
b) go to school and work also	98%	98%
c) only go to work	–	2%

Data Related to Work Experience and Expectations

1. Work Experience

	Lao	Vietnamese
Held full-time jobs outside of home	16%	33%

Jobs most frequently mentioned:	Lao	Vietnamese
Tailor	20%	
Teacher	13%	
Farmer	13%	

(Others mentioned by the Lao were typist and midwife.)

Mechanic	13%
Fisherman	12%
Dressmaker	12%
Tailor	7%

(The remainder mentioned by the Vietnamese covered a gamut of jobs from the menial to professional. There was one dentist, an optician, two goldsmiths, a factory manager, a compass maker, and a helper/porter.)

The respondents were asked if they have any special skills, such as jewelry making or electronics:

Special skill listed	35%	34%

Skills most frequently listed:

Embroidery	19%
Dressmaking	6%
Weaving	12%

(Others included by the Lao were masonry, carpentry, and hairdresser.)

Dressmaking	44%
Embroidery	14%
Goldsmithing	7%

(Others included by the Vietnamese were baking, flower arranging, photography, and electronics.)

2. Impressions and Plans Regarding Jobs/Work in the U.S.

Will look for a job in the U.S. (only one respondent checked "no")	99%	100%

Regarding the perceived difficulty of finding a job, there is a difference between the two ethnic groups:

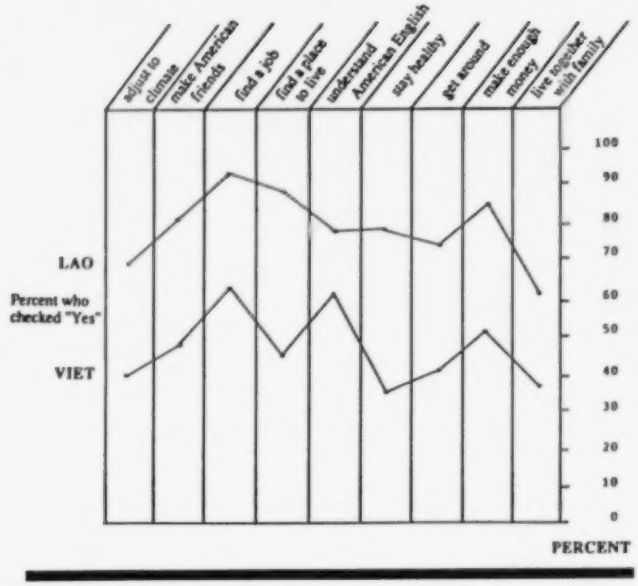
In the U.S., it will be:		
a) easy to find a job	14%	37%
b) difficult to find a job	86%	63%
Believe that many jobs will be available	94%	92%

Data Related to Life in the U.S.

In the U.S., respondents expect to have:	Lao	Vietnamese
a) no American friends	4%	–
b) a few American friends	44%	26%
c) many American friends	52%	74%

Nine additional questions were asked about the refugees' expectations about life in the U.S. As the chart below indicates, the responses of the two ethnic groups were significantly different.

QUESTION: When you are in the U.S., do you think it will be difficult for you to



An open-ended question was posed, asking what the respondents hear from friends in the U.S. about life there. The answers from both ethnic groups are markedly similar in frequency and subject matter, so they have been combined. It should be remembered that of both groups, 75% have relatives in the U.S. The answers to this question, then, are probably based on information actually received from friends and family in the U.S., and are not simply conjecture.

What They Hear	Frequency
It is difficult to find a job	16%
It is easy to find a job	10%
It is easy to find a job if you speak good English	10%
Time is money, we are very busy and work hard	8%
In America we are free to do what we want; it is democratic	8%
No English, no job	6%
Welfare is available	5%
Life is pleasant	5%
Life is difficult for finding a job, friends	5%

Finally, the students were invited to write comments regarding their classes at the PRPC. The majority of the comments were laudatory. They said the classes were good for the following reasons:

Learned more English	24%
Learned about the U.S.	19%
Teachers are good	19%
Learned about working and job in WO	11%

The critical comments were limited, and made mostly by one person, except for four who said that WO was not real and should be shortened to three or four weeks. Two students said classes were boring, one wanted ethnically separate classes, and another student said he didn't like homework or being called lazy and bad by the teacher.

***Ben McDonald** has been the program officer for evaluation at the Philippine Refugee Processing Center since 1984. Previously, he was chief of the Survey Branch of the Social Security Administration. McDonald holds a BA in philosophy from Kent State University and a Master of Divinity from Princeton Theological Seminary.*

Developing a Survey Course in Indochinese Culture for PASS Students

Richard Lambrecht
Philippine Refugee Processing Center

In the Preparation for American Secondary Schools program, teenage refugee students attend classes in math, English, and American Studies. In American Studies, they develop such skills as choice making, problem-solving, and conflict resolution, while they gain information about U.S. society. Now PASS students at the Philippine Refugee Processing Center are also learning about the cultures and histories of their own countries. This article describes the development of this course unit and provides a sample from the curriculum.

There are few things more intimidating to a teacher than attempting to teach unfamiliar material. How much more intimidating for an outsider to attempt to teach a nation's culture to its sons and daughters! This was one of the difficulties encountered in trying to formulate a curriculum about Indochinese culture to be taught by Filipino instructors in the Preparation for American Secondary Schools (PASS) program at the Philippine Refugee Processing Center (PRPC).

Because many PASS students have never attended school before, few have been exposed to any history of their own countries. In an effort to remedy this situation, we decided to devise a course on Indochinese culture. It was also hoped that cultural studies could help lessen the occasional friction generated by ethnic prejudices and misperceptions among the refugee groups. A third benefit of the course was that it would introduce, in a familiar context, social studies concepts students would need in U.S. schools.

But how to go about it? Neither teacher-created courses nor pre-packaged materials on this subject were available. Even reference materials were not easy to locate. The few reliable references at hand contained differences in historical emphasis and perspective that were difficult to reconcile. Attempts by PASS staff to construct an outline of history were also eroded by staff disagreements about emphasis and even word choice. Consequently, the unit on Indochinese culture became a low priority. It was accepted as a commendable notion, but we could not agree on how to develop it.

The solution to this dilemma came with the arrival of an especially well-qualified group of Indochinese translators from "AT World," the International Catholic Migration Commission training program for assistant teachers (ATs) at the PRPC. ATs are refugee students with advanced English language skills who act as translators and teacher aides in the classroom. This exceptional group of ATs was asked to review historical outlines of Indochina and discuss the movements, events, and individuals. Since some of the translators had been researchers, teachers, and administrators at the university level in their native countries, it was hoped that they would arrive at a sound agreement on the items that had been so troublesome to others. Their task was fairly straightforward – to create an outline of Indochinese cultural history accompanied by lessons specifically for PASS students.

Since the PASS Filipino teachers had little or no background in Indochinese cultural history, we had to find an alternative role for the teachers, one that would recognize their talents as professional educators while taking full advantage of the refugee translators' expertise. It was decided that for this curriculum unit, the ATs would teach the lessons in the refugees' languages, and the teachers would act as their supervisors. In the other American Studies

The Refugee Translators' Perspective

Nguyen Dinh Thang

In selecting curriculum developers for the PASS Indochinese history and culture class, it was decided by the refugee translators themselves to include only individuals over 25 years old. We knew that those under 25 learned Indochinese history with a strong Marxist perspective and were therefore less reliable resources. Also, older individuals have had more experience in cultural matters.

Naturally, Vietnamese individuals handled the section on Vietnamese history, Khmer handled the one on Khmer history, and the Lao dealt with Laotian history. Each nation's history was further divided into various periods, which were then assigned to those translators with the most suitable backgrounds. Each translator was in charge of researching his or her assigned period and providing translations of appropriate texts and documents. Finally, all material was compiled and discussed among the curriculum developers, certain corrections were agreed on, and the first draft of the curriculum was completed.

Everyone involved with this project felt a strong sense of responsibility for the education of the children. As refugees, we have lost our homelands and will be spending the rest of our lives in a country with a history and culture not originally our own. We will be learning a great deal about American culture and history and will be adapting accordingly. This is important. But it is also important that the children take pride in their own history and culture, so that they have a sense of identity and connection with their past. The Indochinese people have a glorious and dramatic history and have triumphed over many past obstacles. With the knowledge of such a history, the children of Vietnam, Cambodia, and Laos can bring a pride in their ancestors with them to their new homeland.

units, the classes are taught by Filipino teachers with translation assistance from ATs as needed.

To facilitate the writing of lessons for the curriculum, attention was first focused on content, i.e., the history of each country and the values and customs shared by all Indochinese. Among the topics to be considered were geography, climate, national symbols, legends, traditions, and religious beliefs. Decisions about format and instructional level were deliberately delayed until the crucial work on course content was under way.

The group of translators completed the curriculum in late 1986 and then began preparing translations for the incoming ATs. The outline and lessons needed to be available in Chinese, Lao, Vietnamese, and Khmer, as well as in English. The text selected for the course was *The Peoples and Cultures of Cambodia, Laos, and Vietnam* (Center for Applied Linguistics 1981).

Course Outline

The following is an excerpt from the first part of the curriculum. This outline will no doubt be revised as it is used in American Studies classes during the coming months. Still, it is a good beginning, and PASS is proud to have taken this opportunity to assist Indochinese refugees pass knowledge of their heritage to a younger generation.

INDOCHINESE CULTURE

Rationale

Many of the students coming to PASS have had little formal education in their native countries; consequently, few have any knowledge of the history of their own country or its culture.

Purpose

The unit is intended to:

- give students a basic knowledge of the geography of Southeast Asia, focusing on the three countries of Indochina: Vietnam, Laos, and Cambodia;
- familiarize students with the major ethnic groups of the region, including important aspects of their cultures;
- provide an overview of the significant features of Indochinese history;
- promote in students an understanding of and a positive attitude toward their own cultural heritage and those of other Indochinese peoples;

Truong Vu Trung, Duong Huu Hanh, and Kao Long, PASS history curriculum developers and teachers. Photo by Dan Pamintuan.

• provide an introduction to mythological origins of native history for use in making comparisons.

Student Objectives

The student will be able to:

• trace the development of his native country and Southeast Asia;
• compare/contrast historical origins and mythological origins;
• identify factors contributing to major historical change;
• recognize the values of cultural differences among national loyalties.

Activities

(The following is a selection of activities used with this unit.)

A. In order to dramatize the struggle between two political forces as evidenced in contemporary history, divide the class into two groups. Assign one group the job of making posters, poems, and songs for one political force. The other group must do the same assignment from the opposite point of view. When the groups have completed their tasks, the posters can be displayed to contrast their positions. The songs and poems can be recited in alternating order, as in a competition. The teacher can ask:

1. How effective do you think these methods are for changing people's opinions?
2. Whose position do you favor?
3. Did working on the posters affect your opinion?

Using the text: The purpose of the textbook is to acquaint the teacher with specific elements of culture that should be explained to the class. Most of the text is too difficult for the students to be able to read with confidence or understanding; hence, the teacher will need to condense the information and explain it in the native language. The students, however, can benefit by "following along" and by reviewing the pictures, inasmuch as many of the pictures are examples of specific cultural events or symbols.

B. *Changes in Power.* In what order would the students put these ideas? Have them number them on a piece of paper from "the one you believe most (number one) to the one you believe least (number four)":

• Leaders should do what the people want.
• Leaders should do what they think is best for the masses of people.
• People who have the most intelligence and talent should be the leaders.
• People who are like the average person should be the leaders.

After the students have listed their order, discuss:

1. Leaders should do what the people want.
   - Are the people always correct in what they want?
   - Are the people's interests selfish and demanding?
   - What about the other people (the minorities) who do not agree with the majority?
   - What do you think is the biggest problem in dealing with the people's interests and desires?

2. Leaders should do what they think is best for the masses of people.
   - Is the leader then a puppet of the people?
   - How can one determine what the people want?
   - What might the people do to get what they want from a leader?
   - Are the people always right in what they want?

3. People who have the most intelligence and talent should be the leaders.
   - How can intelligence and talent be determined? Intelligent in what subjects? Talented in what areas? Who is to be the judge?
   - Are intelligence and talent good ways to measure a leader?
   - Have the best leaders been those who have been the most intelligent and talented?
   - What other problems are there with intelligent leaders?

4. People who are like the average person should be the leaders.
   - Who determines what the "average" person is like?
   - How do you measure "average"?
   - What would happen to the growth of a country if it were led by a person of average understanding?

Note:
- Did the students recognize that each of the statements could be in the people's best interest?
- Did the students recognize that much depends on the intelligence and the morality of the leaders in any system?
- Did the students recognize that any qualification for leadership (even majority rule) might exclude someone?

C. *National Boundaries.*
Points for Discussion:
1. Why do people who live within national boundaries live by the same rules and participate in the same political system?
2. Why is it important for nations to choose their own boundaries?
3. What are some causes and effects of revolution?
4. What is the usefulness of international cooperation?
5. What are the benefits of the people using the world's resources for all peoples, rather than for national self-interest?
6. If you were a farmer in one of the remote areas of Indochina, spending most of your time working to make enough money to support your family, what difference could it make to you if the country were governed directly by a more powerful country or by a national government?

REFERENCES

Center for Applied Linguistics. 1981. *The Peoples and Cultures of Cambodia, Laos, and Vietnam.* Washington, D.C.: Center for Applied Linguistics.

***Richard Lambrecht**, who has been involved in the PASS program at the PRPC since January 1986, is the curriculum developer and evaluator for American Studies in that program. His previous experience includes working with refugee and migrant students as district reading supervisor in southern California, and teaching native American students in Montana. Lambrecht has an MS in guidance and counseling and a BS in education from Eastern Montana University. He also holds an MA in English from the University of California, Los Angeles.*
***Nguyen Dinh Thang** was an assistant teacher at the PRPC from May until November 1986. In Vietnam, he was a bank manager for 13 years and for four years acted as chief of the Bureau of Legislation in the Department of Agriculture. Nguyen Dinh Thang is fluent in English, Vietnamese, and French. He now lives in Garden Grove, California.*

"I don't know how to show it so that you know me"

Anna Velazco and Team
Philippine Refugee Processing Center

In the course of revising the Work Orientation (WO) curriculum, our team – consisting of one supervisor and seven teachers – decided to look more closely at the needs of Level A students. We were concerned that we might be harboring preconceived notions about Level A students that would interfere with our efforts in the classroom. Too often, even before entering the classroom, Level A students are stereotyped as low in comprehension, lacking education, or labelled as slow learners. As a result, teachers may unconsciously lower expectations of them or even treat them like children. Certainly, we fail to understand exactly what they are facing in the classroom.

When entering the program, refugees are placed in Level A if they are unable to read or write in any language. For many of our Level A students, the time in the Overseas Refugee Training Program is their first exposure to formal education or their first attempt to learn to read. Some of these refugees believe that they are too old to learn. Sometimes they feel responsible for the teacher's frustration when they forget the previous day's lesson or cannot pronounce a word clearly.

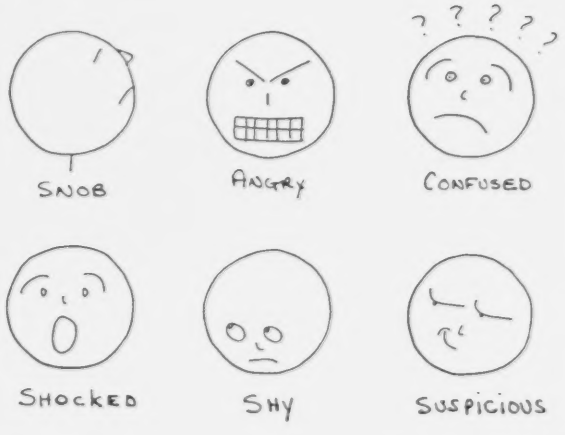
Because of the language barrier, these students are unable to express their worries or concerns, and teachers usually do not ask them what they feel. Teachers simply assume they know what is best for them. Our team addressed this problem by designing activities in which students expressed their feelings about facing school, a new language, and a new teacher.

The assistant teachers, refugee translators, were of great help in these activities. They translated taped conversations and native language prose into English. They transcribed the comments of students who were unable to express themselves in English, and they offered helpful suggestions for carrying out the activities.

Activities

1. The instructor put up a poster of caricatures depicting basic human emotions (Figure 1). Students were asked to point out the figures that most closely resembled their feelings on the first day of school and to explain why. The range of feelings included happiness, fear, frustration, anger, and confidence. This gave students an opportunity to discuss contradictory or complex feelings.

Figure 1



2. In another activity, the teacher displayed a variety of magazine pictures of people, objects, flowers, and animals, and asked students to choose an image that represented how they felt on the first day of class. As the students looked at the pictures and discussed them, their reactions were recorded

on the tape recorder. The tape was later transcribed and translated into English.

3. Strips of manila paper with a single word on each – "school," "teacher," "book," "read" – were placed around the classroom. Students were asked to move about the room, look at the words, and then write down any feelings or impressions they associated with those words. This was done partly in the native language with an assistant teacher – a refugee translator – writing down the students' comments whenever necessary. After a discussion of this exercise, students were asked to complete similes such as "The first day I went to school I felt like . . . ," "My teacher looked like . . . ," and "My heart felt like . . . "

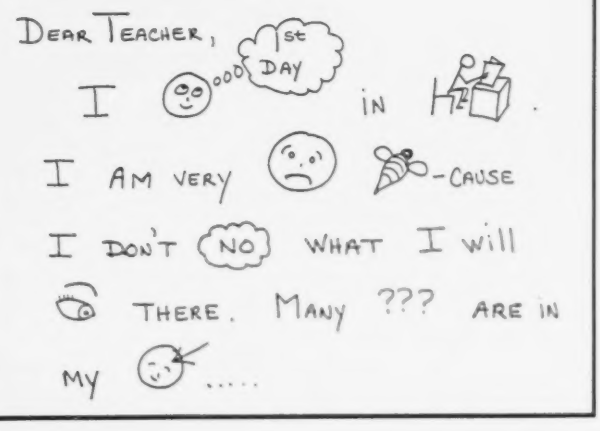
4. The following letter (Figure 2), composed of short phrases and images, was posted. Students were asked to react to it by comparing their own feelings with those presented in the letter. They could write their own letter if they wished.

Students were urged to be creative and were allowed to choose whatever language they wished. Students could submit drawings, speak with the assistant teacher, or submit written works in the form of short phrases, sentences, or paragraphs.

Some of the student comments were very poignant. We were surprised by the intensity of what our students were experiencing and the eloquence with which they expressed themselves: "I am a withering bud getting water and can blossom"; "I feel like a car without a driver"; "I feel like a small boy. I don't know enough to understand"; "I am a lost bird from the jungle."

Later, we assembled these comments into poems, using only the students' own words. Some of their comments were written directly in English; others were translated from the native language. Now we use these poems in our classes as a starting point for students to discuss their experiences here in camp and their feelings about resettlement in their new country. These are some of the things our students are trying to say to us:

Figure 2



I felt the weather
Is not good.
The sky is dark
And is raining.
It is nearly cold.
But my heart – happy
Not like rain and cloud.
I have very pleasant
This especial day.

✣ ✣ ✣

My heart look like
Sound of song,
Very happy, surprised
I found my old friend
And new teacher.
No anything to compare
I do not worry
Because my teacher
Is a good teacher.

✣ ✣ ✣

Very worried
Because everybody looks strange
Even things
Even my teacher.

I felt shy
And why?
I don't know.
How to speak English?
I know a little.

✣ ✣ ✣

I am worried about my children.
Can I bring Tai Phi to school?
I think of my family.
I don't know how to show it
So that you know me.

✣ ✣ ✣

Born for the second time
I don't feel a change
Talk like a child
Who don't know enough
Nor understand.

I feel very old
I feel useless
My English is not enough.
Like a seed
Planted in unfamiliar grounds
Not sure if it will
Grow or die.
Afraid, a little nervous
I am worried of all things
Strange and new.

✣ ✣ ✣

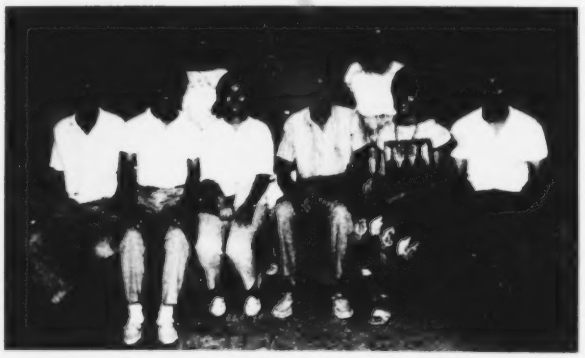
I live to learn quickly
My first day
Maybe
I can't remember all,
The next time
I can remember more.

I think myself
Two or three years
I can speak better English
Than this.

✣ ✣ ✣

Everyday I go to school
to learn English
I don't understand
Teacher try and try again
On me
I don't understand.

I look like the rising sun
From the mountain
Shining to all body
Around the world.



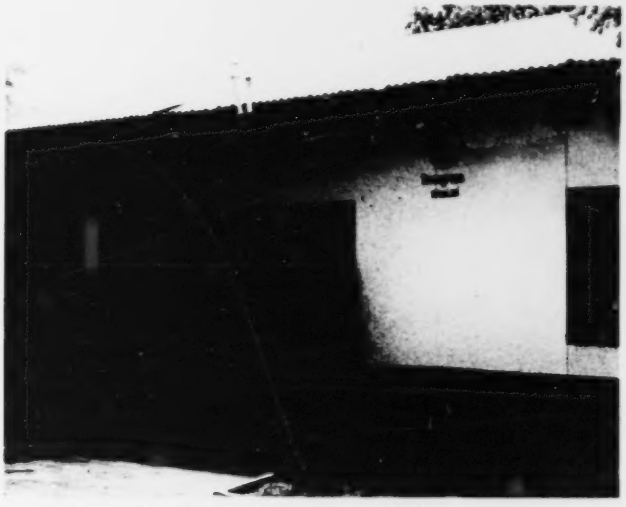
This article was written by the team of A–B-level Work Orientation (WO) teachers at the Philippine Refugee Processing Center. Front row, from left to right: ***Cesar "Say" Carino, Jerry Ocaya, Layla Perez, Ernil Denamarquez, Anna Velazco, WO supervisor, and Victor Ambat.*** Back row, from left to right: ***Olive Pagkatipunan, Chona Gonzales, Adelina Lidawan, and Lilibeth Cheng.***

The Traditional Medicine Center

Christina Herbert
Phanat Nikhom Refugee Camp

To step from the ultraviolet glare of refugee camp life into Phanat Nikhom's traditional medicine center is to be comforted by something coolly spiced and quiet. It is here I would come to catch my breath while working in the camp. And when I had the delightful task of showing visitors around the camp, I would bring them here to witness a timeless Asian practice still flourishing despite the unusual setting. We would always be greeted with smiles by the many workers in the center, a place where all were welcome, regardless of nationality or status. On several occasions, I was given a massage by Cambodian women healers and left with every sore muscle in my body relieved.

A small green courtyard leads out to the four rooms of the healing center. From one of these 20-foot rooms comes the dull thud of mortar and pestles, as several Cambodian refugees sit in a circle on the dirt floor, pounding herbs into powders. Once the herbs are prepared, they are labeled and stored in another room. In a nearby room, a refugee banks the fires beneath several steamy cauldrons containing more herbs. The focal point for all this preparation is the room where several healers sit on woven mats and treat their patients. At either end of this room is a place for patients to take saunas and steam baths.



The traditional medicine center, Phanat Nikhom.
Photo by Charoensak "Kaew" Chongcharueyskul.

Any of the 10,000 Cambodian, Lao, or Vietnamese refugees in Phanat Nikhom Refugee Camp, Thailand, can choose to come here or to the Western medical facilities in camp. Many choose a combination of the two for purely practical reasons; others see the healing center as a way of retaining their culture while sampling the new experience of Western medicine.

The first traditional medicine center was opened in 1979 in a refugee camp on the Thai/Cambodian border, after a French doctor saw many refugees with severe mental disturbances who were not responding to Western medical treatment. Since there were traditional healers already treating the camp population on an informal basis, why not form a center where the healers could practice their medicine and share their expertise? In addition to its practical value, the center was seen as a way to help refugees retain their own culture, preserving a great medical tradition that might otherwise be lost in the chaos caused by the Vietnamese war.

When Colette Landrec, a clinical psychologist from France, visited the center at the border camp, she was so excited by it that she went home, re-packed her bags, and returned to Thailand to form another center at Phanat Nikhom. Ms. Landrec recalls that people would ask, "Why start a center that people will soon leave? Why encourage a kind of treatment that probably won't be available to refugees in the West?"

Ms. Landrec had an answer for the skeptics. "We told people we felt that it was especially important in such a setting for the refugees to keep their own culture, because it has been proven everywhere that those who cope best in a new culture are those deeply rooted in their own. Even if they're leaving soon,

we still believe there is a need – especially at this moment when many have been waiting for years to go but have trouble when it actually happens. It is a time of the fulfillment of one hope and the loss of another: the hope of returning to their own country."

The center's four main rooms were quickly set up, herbs were obtained from Chinese pharmacies in Bangkok, a number of Cambodian and Lao healers were recruited, and the Phanat Nikhom traditional medicine center opened in 1982. Since then, thousands of refugees have come for treatment of a range of ailments. For example, most Cambodian women see a healer regularly during and after a pregnancy; in fact, they feel that if they do not see a healer, their pregnancy will not be successful. Many older people come for steam baths and massages. Most patients, though, come for treatment of skin and digestion disorders.

As the refugee population has waxed and waned over the last five years, the center has seen many healers leave, but its services have always been in demand. The healers and workers at the center, who receive the standard wage of approximately 50 cents a day, provide their services at no cost to the patient.

"What is unique about this center is that here you have healers of different nationalities working together, whereas in their own countries they would have worked alone or perhaps with a mentor," said Ms. Landrec. "All together they have a full body of knowledge. This has resulted in a great deal of sharing, as well as an easing of racial tensions." This collective wisdom has resulted in steady improvements in the center over the years. Doctors and specialists from all over the world have visited the center to observe the healers. One day I sat with a French doctor observing a healer treat a wound with betel juice and saliva. The doctor told me that this was as effective an antibiotic as anything our Western cultures could concoct.

Herbs are boiled in cauldrons.

Photo by Charoensak "Kaew" Chongcharueyskul.

The benefits of the center extend beyond the confines of the refugee camp. In a project initiated by the Thai camp commander in the fall of 1985, the traditional medicine center began to offer its services to local Thai villagers, many of whom could not afford to pay for medical care elsewhere. The success of this program has been phenomenal. Many Thai farmers who have had diseases all their lives are now cured. Thais and refugees have had a chance to meet in a normal setting, which has served to foster understanding between the two groups. The opportunity to be of use outside the artificial confines of the camp has given many of the healers a renewed zest for life. Their sense of purpose has kept them up until all hours preparing medicines to treat the Thai villagers.

A healer applies ointment to a skin rash.

Photo by Charoensak "Kaew" Chongcharueyskul.

Herbs are pounded, then sifted into a fine powder.

Photo by Charoensak "Kaew" Chongcharueyskul.

Clod Seng — Traditional Healer

Clod Seng is an agile, limber man with bright brown eyes and skin the color of walnut stain. At 58, he is an old man by Khmer standards. Recent events have caused him terrible hardships, as well as unthought-of opportunitites. His mentors would never have dreamed they would be preparing him to practice his trade in a refugee camp.

Clod grew up in Battambang province in western Cambodia, where his father and grandfather were traditional healers. He has come a long way to get to the traditional medicine center in Phanat Nikhom Refugee Camp. Yet his profession has remained the same for most of his life. To his patients he is *kru* (doctor), someone highly respected. To a Westerner, he is known as a traditional healer.

When Clod describes his work in Cambodia, he looks down, as though trying to conceal something. There is something like sadness on his shadowed face, but then one realizes that he is actually concealing pride. Minutes later, he tells of his fame in Cambodia for treating headaches and chills. He was paid on a sliding scale basis for his work, he says.

After Pol Pot came to power in the early seventies, Clod, like millions of other professionals in Cambodia, had to pretend he knew nothing of traditional healing, or risk persecution and death. Along with the majority of people in Cambodia at the time, he was forced to do manual labor. When asked if he still practiced his medicine in any form during these years, Clod nods his head curtly and says, "Of course, but secretly."

In 1979, Clod left Cambodia with his wife, six children, and one grandchild. Their first stop was Kao-I-Dang refugee camp on the Thai border, where Clod was able to practice his healing once again. Clod had a private practice there for six years, and his fellow refugees paid him if his treatments were successful.

Since May of 1985, Clod and his family have been in Phanat Nikhom Refugee Camp preparing for departure to the U.S. Most family members attend English and Cultural Orientation classes, but Clod is ineligible for these because of his age, so he spends every day working at the traditional medicine center for twelve dollars a month.

While working at the center, Clod sits on a straw mat with large plastic containers spread before him like an elaborate set of drums. Inside each container are the herbs he will mix with hot water to treat his patients.

His patients also receive his spiritual treatment – translated as "magic spells" by the interpreter – to

Clod Seng in Phanat Nikhom Refugee Camp.
Photo by Christina Herbert.

cure everything from coughs to depression. I learn from Clod and other healers that the knowledge and power of a healer is almost always linked with magic and Buddhism. As a young person, Clod was considered a good candidate for the healing arts because of his receptivity to magic spells. Most other healers from Cambodia and Laos were chosen because they also exhibited special powers while still young.

Agreeing to become a healer is like agreeing to become a monk, I am told. The healer must always show strong moral qualities: It is a common cultural belief that if a healer does something ethically wrong, he (very rarely "she") will lose his curing powers. Consequently, the healer's job must draw on a vast body of both herbal and spiritual knowledge.

The most common problems Clod treats are stomach pains, diarrhea, coughs, and pregnancy-related problems. After he examines and talks with each person, Clod usually sits back and reflects for a few minutes. Then, chanting, he begins to apply the proper ointment or mix of herbs. For treating many of the tropical skin problems he sees, Clod relies on a concoction made from tobacco, sesame seeds, and coconut oil. Workers at the center burn the sesame seeds and smoke them together with the tobacco in a large bamboo pipe, until they are able to collect the resin. This resin is then mixed with coconut oil to create the final product: a medicine that consistently clears up even severe skin problems.

When I ask Clod about any unusual cases he has treated, he looks flustered and implies that he has never had any problems. When I ask again if there

is any case he is particularly proud of or finds memorable, he again denies it flatly. He considers it bad form to boast or to single out any particular case.

And what about Western medicine? Pride makes a brief appearance when he says, "Sometimes the clinic in camp sends patients to me after they have tried everything and failed." And does it work the other way around? "Never."

In a few weeks, Clod will leave Phanat for his new home in Richmond, Virginia. I ask him if he will practice traditional medicine there.

"Yes," he says, "I hope so."

"And your sons, will they learn to be healers?" I ask.

"Not now," he says. "The modern school is more important. But later, I want them to learn."

***Christina Herbert**, former Phanat Nikhom site editor for* **Passage**, *was an ESL supervisor at Phanat Nikhom from 1984 to 1986. From 1981 to 1982, she taught EFL in Japan. She has also taught Indochinese refugees in Boston. Since returning to the U.S. in 1986, Herbert has been teaching English and history to dyslexic students at Landmark College, Putney, Vermont. She has a BA in literature from Reed College and an MAT from the School for International Training.*

ESL Curriculum Development at PASS

Timothy Maciel
Philippine Refugee Processing Center

In order to develop a successful curriculum, a number of factors need to be taken into consideration. This article describes the areas looked at by curriculum writers for the English as a Second Language classes in the Preparation for American Secondary Schools program at the Philippine Refugee Processing Center. Besides looking at program goals and instructional materials, the curriculum developers also considered the students' background, the characteristics and qualifications of the teaching staff, and current theory and research in the field of language teaching and language acquisition.

In the Preparation for American Secondary Schools (PASS) program at the Philippine Refugee Processing Center (PRPC), we are using a new curriculum in the English as a Second Language (ESL) classes. This ESL curriculum is for a unique program – one that prepares 11½- to 16-year-old Indochinese refugees for entry into American secondary schools. In determining the content and approach to take in the ESL curriculum, there have been four major areas of consideration: the characteristics of our students, the background of the instructional staff, current research in second language acquisition, and the developmental goals of the PASS program.

Characteristics of PASS Students

During the early days of the PASS program, many questions were raised: What do the students want to learn? What do they need? How much should we deal with "here and now" topics and how much with the students' past and their unknown futures? What teaching and learning strategies would be best for these students? How closely should we simulate the kind of instruction they will receive in the U.S.? Should we prepare students for ESL programs in U.S. schools, or for mainstreaming, or for both?

These questions and others will continue to be debated, but we have learned a great deal. We have learned that Indochinese students are interested in a wide range of topics, from health and sports to countries of origin. We have also learned that many students expect and want tests, homework, instruction in grammar, spelling bees, and long vocabulary lists to study. We have learned that they often prefer to sit in rows rather than in circles, that they need work on pronunciation, and that, for many of them, answering comprehension questions about a reading passage is as unnatural as raising a hand to answer a question. We have learned about discipline and consistency, about pencil sharpeners and group work, and about our students' feelings of fear and joy in ESL classes.

But in addition to all this information about our students, we have learned not to assume that what works in one class will work in another. Nonetheless, we have found that a curriculum offering enough choices, while following certain principles and notions of language learning and language education, can work with the great majority of our students.

Background of the Instructional Staff

Just as we took into account the unique student population and its diversity of age, schooling, and background in developing the ESL curriculum, so we also had to consider the people who would

implement it. There are differences among the Filipino teaching staff at PASS, but there is much they have in common.

First, the Filipino ESL teachers at PASS are bilingual in English and a Philippine language – Tagalog, Cebuano, Ilongo, or Ilocano. Filipino teachers have acquired English language skills from their environment: In the Philippines, high school and college courses are taught in English; local TV programs, films, and newspapers are available in English; and there are many interpersonal situations in which English is used as a lingua franca. Our teachers' strong background in English has influenced how our curriculum has been written and what demands it makes on them.

Second, we have found that our Filipino staff come from an educational system generally more structured and formal than the U.S. systems our students are likely to find themselves in. On the other hand, the Filipino school system bears many likenesses to the American system with its gym classes, libraries, and course unit schedules. This similarity is not surprising, since the system was set up by Americans during their colonization period in the Philippines.

Next, we can assume that the Filipino teachers will establish rapport with their students, an atmosphere of mutual respect, admiration, and friendliness in the classroom, and a no-nonsense professional attitude toward work. We make these assumptions because of personality traits that are typical of Filipinos. In designing the ESL curriculum, we kept in mind that the characteristics of the teacher very often have a direct impact on what content should be included, as well as how content is to be treated.

Furthermore, we considered the training that our teachers receive during in-service programs at the PRPC. Courses, training sessions, and workshops are provided on topics specific to ESL, Math, and American Studies. Most teachers who began the first cycle at PASS, for example, received training in basic applied linguistics, second language acquisition (SLA) theories, interlanguage theory, analyzing communication in the classroom, communicative methodology, and testing. Most have had at least one workshop on questioning techniques, student-centered teaching, and group work. They have seen and discussed videotapes of themselves and of supervisors teaching. They have analyzed supervisor or peer observation records taken in their class, done peer teaching, and shared ideas and problems with colleagues and consultants. To supplement this, they have had an almost equal amount of training in Southeast Asian studies, Filipino-American work relationships, and refugee resettlement in the U.S. They have studied the languages of their students and spent a day living with refugee families in the camp. In short, they have had extensive, high quality teacher training.

But training is not always applied in the classroom, and that is why we took a close look at the teaching taking place each school day at PASS as we were designing the ESL curriculum. Numerous classroom observations were carried out to see how teachers were using the draft curriculum and the techniques and activities suggested in it. Teacher improvisations on those techniques were also noted. We found that successful curriculum writing had to be accompanied by regular and extensive observations of the teachers and students using the draft curriculum at each stage of its development.

Use of Research Findings

In his article, "A Role for Instruction in Second Language Acquisition" (in press), Michael Long writes:

> When designing a language teaching program, curriculum developers make sure the curriculum includes statements about what is to be taught, and how. These statements typically take the form of choices in syllabus type and teaching method, respectively. These in turn are realized at the classroom level through the material adopted or written for the courses.

Too often, proposals for syllabus design and teaching method – the "what" and "how" of the curriculum – have ignored the findings of psycholinguistic research. The PASS ESL curriculum, however, represents an evolution in curriculum design, in that its development has drawn on recent SLA research, a psycholinguistic rationale for a reading program, and current hypotheses and theories in the field. For example:

- There is an emphasis on comprehension-training rather than on speech production for beginning-level students. Thus, for the first days or weeks of ESL classes, the curriculum suggests activities such as Total Physical Response, in which students respond to spoken instructions and listening-discrimination activities.
- There is a greater focus on meaning than on linguistic form. Activities such as 30- and 60-second non-stop impromptu talks, two-way student-to-student tasks, and open-ended stories and dialogue all emphasize meaning and communication rather than form and precise grammaticality. The concept of a "creative-construction process" is

endorsed. According to this notion, the student's acquisition of the rules of a language is largely unconscious and deductive (Littlewood 1984: 69-73). However, the curriculum does suggest some grammar exercises in order to meet the expectations of some teachers and students.

- A suggested sequence for teaching grammatical structures is based on theories of natural order, reflecting Pienemann's (1982) theory that a second language is acquired in stages that take place in a natural sequence. For example, since studies (Johnston 1985) show that auxiliary *do/does* occurs in a later stage of language development, the curriculum reserves practice of this language item for later units.
- Language input is from a variety of sources and at a level slightly higher than the student's level of competency, as advocated by theorist Krashen (1982). Thus, the PASS ESL curriculum presents grammatical structures and vocabulary in different modes – reading, writing, listening, speaking – and through a variety of activities. For example, students learn weather vocabulary by recording and comparing temperatures, rainfall, or the times of sunset and sunrise. Providing input at a level slightly higher than the student's proficiency level cannot be written into a curriculum, but teachers are trained in how to adjust the difficulty level of their classroom activities and lesson content.
- Cooperative learning, group work, and pair work are preferred over individual, independent learning. Anxiety levels rise when individual students are put on the spot by their teachers ("Lam, please answer number five"), and anxiety interferes with successful language acquisition, according to Stevick (1980). Pair work and group work also help to provide the appropriate level of linguistic input, since there are usually a few students who are a stage beyond the others in the natural order of acquisition.
- The PASS ESL curriculum suggests involving students in genuinely communicative activities, such as conducting surveys and explaining their drawings and projects to others. Such activities have been advocated by Littlewood (1981), Johnson (1982), and others.
- The language experience approach (LEA) to reading instruction is fully endorsed by the curriculum. This approach involves the students in reading stories they create themselves. It is based on the psycholinguistic principles familiar to many from the writings of reading specialist Frank Smith (see Hall 1981). We recommend silent, uninterrupted reading periods, following Smith's (1985) belief that children learn to read by reading, rather than by doing workbook exercises in vocabulary building or phonics.
- The ESL curriculum is organized around functions and notions rather than situation-specific competencies. These functions provide more flexibility for teachers to make appropriate instructional choices. They are less restrictive than competencies (Auerbach 1986), but still provide clear, organizing categories (Wilkins 1976).
- Acceptance of non-target forms is encouraged, since we agree with Selinker (1972) that such telegraphic forms as "no have money" are part of a necessary stage of language acquisition before native-like accuracy is attained. The curriculum urges the teacher to respect the validity of these forms and to refrain from correcting errors that occur because the students' acquisitional stage has not yet reached native-like grammaticality.

Developmental Goals

The PASS program is clearly an ESL program, but as its name states, it is also a preparatory program for American secondary schools. Children and adolescents who have had little or no previous schooling learn how to be in school. Those who have had some years of schooling in their native countries learn how to get along in an American-style school setting. Therefore, the ESL curriculum takes into account what we call "developmental goals" – aspects of the students' overall social and academic development.

The socialization goals include interaction with people from other ethnic groups, appreciation of one's own cultural background and that of others, courteous behavior toward peers and adults, and a healthy and respectful attitude toward education. The academic goals include note-taking, test-taking, using textbooks and workbooks, working and reading independently, completing and submitting homework assignments, and following U.S. classroom behavior, such as raising hands and heading papers with name and date.

Other Considerations

In addition to the students, teachers, research, and developmental goals, other considerations and constraints have influenced the design of the PASS ESL curriculum.

- Technology had to be considered. What place should a language lab, video equipment, tape recorders, slide projectors, and other equipment have in the curriculum?

- What criteria and procedures for evaluation are planned, mandated, or possible within the structure of the school?
- Coordination was an important factor. How would the ESL curriculum fit with the other PASS components, Math and American Studies?
- Time and funding are always constraints. How much time will there be for such things as teacher training, observation, and actual writing of the curriculum? What funds are available now and in the future for curriculum development and evaluation?

At PASS in Bataan, ESL curriculum development has reached a high level of quality through careful consideration of all these factors. Many decisions are made before a single draft page is written, rewritten, or handed to the teacher to use. We are confident that the program will continue to succeed as long as this process continues.

REFERENCES

Auerbach, Elsa Roberts. 1986. Competency-based ESL: one step forward or two steps back? *TESOL Quarterly* 20 (3): 411-429.

Hall, Mary Anne. 1981. *Teaching reading as a language experience* (3rd ed.). Columbus, Ohio: Charles E. Merrill Publishing Company.

Johnson, Keith. 1982. *Communicative syllabus design and methodology*. Oxford: Pergamon Press.

Johnston, M. 1985. *Second language acquisition in the adult migrant education program*. New South Wales, Australia: Adult Migrant Education Service.

Krashen, Stephen D. 1982. *Principles and practice in second language acquisition*. Oxford: Pergamon Press.

Littlewood, William. 1981. *Communicative language teaching: an introduction*. Cambridge: Cambridge University Press.

_____. 1984. *Foreign and second language learning*. Cambridge: Cambridge University Press.

Long, Michael. In press. A role for instruction in second language acquisition: task-based language teaching. In K. Hyltenstam and M. Pienemann (Eds.), *Modeling and assessing second language development*. Clevedon: Multilingual Matters.

Pienemann, Manfred. 1982. Psychological constraints on the teachability of languages. Revised version of a paper presented at the Second European-North American Cross-Linguistic Second Language Acquisition Workshop, Gohrde, West Germany.

Selinker, Larry. 1972. Interlanguage. *International Review of Applied Linguistics* 10: 201-231.

Smith, Frank. 1985. *Reading without nonsense* (2nd ed.). New York: Teachers College Press.

Stevick, Earl W. 1980. *Teaching languages: a way and ways*. Rowley, Massachusetts: Newbury House.

Wilkins, D. A. 1976. *Notional syllabuses*. Oxford: Oxford University Press.

***Timothy Maciel** has been a curriculum developer in the PASS program at the Philippine Refugee Processing Center since 1985. Since joining the International Catholic Migration Commission staff in 1983, he has also been an ESL supervisor, a trainer, and a supervisor trainer. Maciel's previous experience is as an ESL teacher and materials developer in China, South Korea, Europe, and South America. He holds an MAT from the School for International Training and a BA in English literature from Gonzaga University in Washington state.*

To Ask or Not to Ask – That Is the Question

Chusak "Lek" Pattarakulvanit
Phanat Nikhom Refugee Camp

Resettled refugees sometimes make cross-cultural blunders that can become disastrous mistakes, simply because they did not ask questions. In helping to prepare refugees for their resettlement in the U.S., teachers must deal with three issues: Why don't the refugees ask questions? What role does asking questions play in their future? How can teachers motivate the refugees to ask questions?

Why Refugees Don't Ask Questions

One obvious response to the first issue is to note that refugees often lack the necessary command of English to ask questions. Learning a new language usually involves two types of skills, passive and active. Learners first acquire the passive skills involved in understanding spoken and written language. With this understanding, and through repeated practice, learners develop the active skills of speaking and writing. Many refugees have not yet fully acquired these active skills, so it is difficult for them to answer questions, even though they understand what they are being asked.

Lack of active English language skills, though, can only partly explain why refugees do not ask questions. It does not explain why fairly fluent speakers are still reluctant to ask questions. To a large extent, the problem is cultural: In the refugees' homelands in Southeast Asia, questioning is regarded as doubting, or even defying, the authority of the other person, and is therefore considered disrespectful. Because this attitude has been ingrained, many refugee students would rather sit in uncomprehending silence than ask the teacher a question. One can easily understand their similar reluctance to ask a supervisor for clarification.

There are other factors as well. Living in refugee camps for a number of years, refugees often develop a passive attitude toward their life and surroundings. Free will and choice are very circumscribed; their lives are subjected to circumstances over which they have no real control. Just about everything is provided for, decided upon, and prearranged. They are told exactly where to live, and when and where to collect donated food and other supplies. These measures are necessary for the smooth operation of the camps, but they encourage passivity. Refugees must accept their situation as it is and not ask questions. Acts of individual initiative generally are not rewarded in a refugee camp.

Why Refugees Should Ask Questions

Why should we encourage our students to ask questions? The simple answer is that asking questions will help them in resettlement. Student questions not only create a more dynamic classroom atmosphere, but will also help them cope in the U.S. and even begin to restore self-esteem.

In the classroom, encouraging students to ask questions is one way to build an atmosphere for student-centered learning, and since students' questions often reveal how they see themselves and the world around them, they can help teachers understand their students better. In fact, a teacher can often learn more about students from their questions than from their answers. For example, on hearing that a poem was written 300 years ago, a PASS student in Phanat Nikhom asked, with obvious surprise, "How come the paper looks so new and is not torn up?" The question revealed

much about his perception of time and reality. In another case, an adult student was learning how to use a vending machine and asked, "How does a man get into the machine to sell the drink?" His perception of reality was made clear to the instructor.

In the U.S., refugees' ability to ask questions helps them develop self-reliance. One of the big resettlement problems for refugees who have spent most of their lives in very rural areas is adapting to the complexities of a technological society. The cultural differences are so large that no amount of classroom time is enough to prepare fully for such a drastic change. For a teacher, there is so much critical information – about language, employment, housing, law, food, etc. – that it is impossible to pass it all on to refugees. By training refugees to ask questions for information or clarification, teachers can help them solve a variety of problems arising from living in an unfamiliar setting. For example, it is not possible to train refugees how to use all vending machines – there are far too many kinds. Therefore, the emphasis must be on helping them develop problem-solving skills for encounters with modern gadgets and appliances. Students should be encouraged to ask questions to find out how the machines operate, and how to use them safely and correctly. With an ability and willingness to ask questions, refugees can become independent and solve more of their problems on their own, with less dependence on sponsors, friends, or voluntary agencies.

In asking questions, refugees move into a more assertive stance, making their existence felt and their needs known.

An ability to ask questions can also help to restore self-esteem. Asking questions implies a thirst for knowledge and a taking of initiative, as well as a need for specific information. In asking questions, refugees move from their passive, dependent roles into a more assertive stance, making their existence felt and their needs known. With the information acquired by asking questions, refugees are able to make more of their own decisions, molding their surroundings to fit their own preferences. Their assimilation into American society thus works in two directions. While they try to adapt themselves to the mainstream of American life, they also work at retaining their own identities and cultures.

Classroom Suggestions

There are many activities that can be used to motivate and encourage refugee students to ask questions. When possible, it is helpful, especially with low-level students, to allow them to ask questions in their native language before attempting to practice in English. When introducing a new topic, the teacher may first allow the students to ask a series of questions about that topic. In this way, the students work on basic questioning skills, while the teacher gauges their knowledge of the subject to be taught. An approach that has worked well with teenage students is to set up a target number of questions for each student to ask during the week. Every time a student asks a question, the teacher marks it on a student list posted in the classroom. Students are thus motivated to ask as many questions as possible. Giving rewards to those who ask the most questions in a given week will help further encourage them.

The teacher can also include games to increase the students' "question awareness." For example, the teacher can have the students play "20 Questions," in which they compete to identify something or someone by asking no more than 20 yes/no questions. In a "Jeopardy" variation of this game, the teacher provides a statement, then has students ask the question for which the statement is the answer.

With advanced students, the teacher can have them play a game in which they can only ask questions of each other. I borrowed the idea for this game from one that was played in *Rosencrantz and Guildenstern Are Dead*, a stage play by Tom Stoppard. Those who answer with a statement instead of another question lose a point. The game might sound like this:

A: Where are you going?
B: Why should I tell you?
A: Why won't you tell me?
B: What makes you think I won't?
A: When will you stop talking like this?
B: Does it bother you?
A: What's the matter with you?
B: What do you think?

Along with activities that practice asking questions, the teacher can set up different situations in which the students must ask questions for

clarification or to obtain certain information. For example, the teacher might deliberately give a confusing assignment to the students, and later discuss the consequences of not asking questions when necessary, a technique used with particular success in Work Orientation classes at Phanat Nikhom (see Williams 1986). In this way, students begin to learn from their own experiences the importance of asking questions.

REFERENCES

Williams, Gregory. 1986. The D-E Work Orientation Pilot Program in Phanat Nikhom. *Passage* 2(3): 6-9.

***Chusak "Lek" Pattarakulvanit** has been a teacher in the Preparation for American Secondary Schools (PASS) program at Phanat Nikhom Refugee Camp in Thailand since 1985. Prior to joining the Consortium program, he was information assistant for the Norwegian Save the Children Program, "Redd-Barna," also at Phanat Nikhom. Pattarakulvanit has received the First Certificate and the Certificate of Proficiency in English from Cambridge University. He holds a BA in English literature from Thammasat University in Bangkok. Several of his translations of American and British literary works have been published in Thailand.*

The Silversmith and the Painter: Refugee Artists at Bataan

Heidi Youtcheff
Philippine Refugee Processing Center

The Silversmith

A letter arrived from Viengkham. I opened it excitedly and began to read through it: "Oh Heidi, can you please send me the Paris *Vogue* which I left in the camp?" I smiled. Viengkham must want to see the jewelry designs in it.

I stopped to think about Viengkham and her past. Viengkham and her family are Lao refugees, now resettled in California. They were the first refugee artists I met while working at the Philippine Refugee Processing Center (PRPC) in Bataan. In an effort to be self-sufficient, Viengkham and her family began a jewelry business at the Napho Refugee Camp in Thailand. They continued their business during their stay in the Philippines, creating and selling their unique and well-crafted silver jewelry to the PRPC staff.

Viengkham ran the family business, but her three brothers, Khamtuen, Saisamone, and Khamsee, were the silversmiths. Working with the simplest devices – long replaced in the U.S. by modern machinery – they created very intricate silver jewelry with workmanship finer than I had ever seen anywhere. Amazed, I would often watch them turn raw silver into fine bracelets, earrings, and necklaces using just a hammer, saw, tweezers, and a torch. To make silver wires, the boys would laboriously pull a piece of silver through a perforated metal box. The silver was pulled repeatedly through holes of smaller and smaller diameter until it became a fine thread of silver of the desired size. This silver wire was then twisted and bent into intricate patterns. The family had high standards; each piece had to be perfect and would be painstakingly reworked until it passed inspection. When it was finally completed, the brothers would stamp the inside of the piece with their label, "Viengkham silver 100%." Viengkham would smile and say, "I do none of the work, but each piece has my name on it!"

Many evenings I would show them jewelry designs from U.S. magazines. They were baffled as to why anyone would want to wear such simple designs, ones which, in their opinion, required no great workmanship. Often they would study the design and look at each other and at me. Finally they would ask, "American people like this?"

After two months of watching these craftsmen and seeing their raw silver transformed into stunning forms with seeming ease, I asked if I might have a lesson in jewelry making. During my instruction, I learned two painful truths: first, don't touch freshly-heated silver, and second, silver doesn't miraculously form itself into great creations after all. One slip with the hammer or saw can send the apprentice artisan (with her smashed thumbnail!) back to the beginning – to remelt the silver and start again.

In the cool evenings at the PRPC, Viengkham would often tell me of her hopes for her family to continue their work as jewelers in the U.S. and eventually to open their own jewelry store. Once in the U.S., however, Viengkham realized that transferring the family business from the refugee camps to the U.S. was far more difficult than she had imagined, and her letters to me described her frustration:

> *Truly I tell you that if I think I want to do even just a small business (very small) it will take one hundred years to save enough money. L.A. is a very big, spreading, and beautiful place. Though the buildings are not as tall as they are in other states, housing is very expensive. In downtown L.A. there are buildings full of gold jewelry and shown in full cases – not one, two, or twenty cases, but hundreds of*

Above: At Thanh Tri's billet, a staff member sits for a portrait on silk.

Below: Before painting on silk, Thanh Tri first does a rough version on paper. Photos by Dan Pamintuan.

cases full of fine, machine-made jewelry that looks very clean and smooth. All the cases look like this. In only one case there is about 20 kilograms of gold jewelry. Maybe I and you and my whole family could work hard for all our lives without eating; then we can save that much. Oh, I am so disappointed about the plan we had figured out in the camp. I think that I will learn about beauty salons when I have a green [permanent resident] card. That will help us to earn more money. Maybe we will only make a little jewelry for family and friends. Still, I will try to memorize the proverb, "Where there is a will, there is a way!"

Several staff from the camp wrote to encourage Viengkham to continue with her jewelry making through non-traditional ways, such as specialty shops and boutiques. They hoped that Viengkham's family would find ways to begin their business again in the U.S. Months passed before I heard from Viengkham again. Recently, a mutual friend visited the family and learned that two of the brothers had been offered jobs in jewelry making. Viengkham's family is finding its way and beginning again.

The Painter

Nguyen Thi Thanh Tri and her family left Vietnam through the Orderly Departure Program and are currently studying in the PRPC. Like Viengkham, they are continuing the family art traditions. A quick glance into their billet reveals large watercolor-on-silk paintings hanging on the walls to dry. Rolls of water color and ink paintings on rice paper lie on shelves, along with photos of paintings from past exhibitions. Art books, tubes of watercolor paints, and brushes lie around the room. I later learned that these were all donated by well-wishers at the PRPC.

Thanh Tri graduated from art school in Vietnam, where she specialized in painting watercolors on silk. Like Viengkham's family, everyone in Thanh Tri's family was involved in art. Tri's husband, Huyen, would mat Thanh Tri's paintings. The children took art lessons, and each Sunday they would all paint together.

I found the softness of the watercolor on the silk so striking that I asked Thanh Tri if I might learn the technique from her. She gladly agreed, and over the next twelve weeks I studied the process of painting on silk. First, Thanh Tri stretches the silk over a rectangular frame. Next, she lightly sketches a drawing directly onto the silk, which is then wetted on the reverse side to create a porous surface for paint to run and blend into. Now Thanh Tri is ready to demonstrate her artistry. Using smooth, graceful brush strokes, she paints on the damp silk, layering the colors over each other to create an effect that is three-dimensional. The result is a painting with a soft, fluid appearance and no harsh lines. When the painting is completed, the silk is taken off the rectangular stretchers and pasted to backing paper. It is then hung to dry for 24 hours before being matted with a silk border and framed.

During the first two months in the Philippines, Thanh Tri painted avidly whenever she could. At the suggestion of some staff members and with their financial backing, she decided to exhibit her work in her own camp-wide show. Paintings were finished, matted at home, and sent to Manila for framing. The resulting art show at the PRPC was attended by 150 people and was a great success. The atmosphere was festive, with good food and classical music. Eighteen of Thanh Tri's paintings were sold within the first few hours.

Today I listen to Thanh Tri as she explains her plans for painting and holding an exhibition in the U.S. Her dreams are looking more and more like reality. She is avidly searching for silk and matting materials, and may even have extra frames made in the Philippines to take with her to the U.S.

Like Viengkham, Thanh Tri hopes that her family can maintain their artistic traditions as they begin their new life in the U.S. She speaks often of continuing her painting there, so that she may communicate the beauty and sadness of Vietnam to Americans.

As I watch Thanh Tri's family preparing to leave, I worry about the difficulties that lie ahead. But then I recall Viengkham's words,"Heidi, where there is a will, there is a way." I look forward to the future with great anticipation and hope that Viengkham's words come true, not only for her and Thanh Tri, but for all refugee artists.

***Heidi Youtcheff** has been a Cultural Orientation supervisor at the Philippine Refugee Processing Center (PRPC) since 1985. Previously, she was a teacher at the PRPC in the program for refugee children, which is administered by the World Relief Corporation. Youtcheff holds an MA in organizational/cross-cultural communication from Pennsylvania State University and a BA in speech communication from Wheaton College.*

Teaching Community Services: "We Built This City"

Lourdes Ruth Roa
Philippine Refugee Processing Center

During their third week of studying Cultural Orientation (CO), students at the Philippine Refugee Processing Center (PRPC) learn about community services in the U.S. These services range from the police to welfare, recreation parks to rape crisis centers. The idea of a government providing such a diversity of community services is not easily comprehended by students coming from backgrounds where help from the government meant, at best, a steady supply of fertilizer and a decent road to transport it on.

Letting refugees know that these services exist, and can be used when necessary, is the primary purpose in teaching this topic. With this in mind, I piloted an activity that satisfied this objective and gave the students a chance to share their own ideas about what a government should provide.

My class was made up of 14 Khmer adults whose ages ranged from 17 to 55. Not all of my students were at a high level of English language proficiency, so I relied on an extremely competent bilingual assistant teacher.

First, I asked the students to explain what they understood by the term, "community services." Getting no response, I asked them to define the words separately. Some students defined "community" as "people talking" or "communicating," but we eventually decided that "community" is "people living together," and "services" means "helping people." So our definition of "community services" was "organizations that help people who live together."

Then the class looked at slides illustrating community services in the U.S., such as the police, firemen, mail service, social security, and public assistance. Afterwards, the students discussed what community services had been available in Cambodia and who could make use of them. I learned from them that a form of social security exists in Cambodia, but only for the military and civil servants.

After this discussion, they were ready to begin the activity I've named "We Built This City." The students were divided according to their backgrounds into three four-person groups. Each group had to deal with the same hypothetical problem: President Reagan has decided to accept an additional 5,000 refugees in 1988 because of an unexpected surplus in refugee aid. The refugees will be accepted on the condition that they receive no additional aid, so they cannot use any community services. With the money and 200 hectares of land in Arizona, the refugees will plan a self-sufficient community with its own system of services. The students had to design the layout for this city. They were given five minutes to plan it and 15 minutes to draw the blueprint on sheets of manila paper.

Two of the three groups rejected welfare because they felt it encouraged laziness.

The results were unexpected and original. Group One, composed of male heads of families, rejected the idea of calling their city "Little Phnom Penh" in favor of "City of Freedom." Their plan focused on an elaborate agricultural system based on rice and rubber. They had an extensive transportation system and even a river for irrigation. Group Two, composed of older women and young mothers, had different ideas. Their city plan was dotted with schools and dispensaries, clearly indicating that education and health services were a priority. They also had a welfare office and sources of food. Group Three, composed of students aged 17 to 21, drew up a plan which did not include welfare, but

focused on pre-employment training, vocational centers, and employment offices. This group devised a budget: 15 percent for utilities, 15 percent for education, 5 percent for the elderly, 3 percent for the handicapped, 2 percent for war veterans, and 60 percent for savings for future needs.

The plans represented the students' ideas of what services are necessary for a community to have a better life. Many services were rejected as being superfluous or even detrimental to the community. All groups gave a high priority to education, health, and a system of agriculture. One interesting point was that two of the three groups rejected welfare because they felt it encouraged laziness.

This exercise was particularly worthwhile because it actively involved the students in the topic. They thought carefully about community services, making decisions about them while solving the problem before them. I will certainly use this activity again as a superior alternative to lecturing on the topic.

***Lourdes Ruth Roa** has been teaching at the Philippine Refugee Processing Center since 1985, first as an ESL instructor and more recently as an instructor of Cultural Orientation. Previously, she was a teacher of literature at the Ateneo University in Manila, where she is earning her master's degree in language and literature. Roa holds a BA in comparative literature from the University of the Philippines.*

A Conversation with Two Lao Monks

Carl L. Bankston III
Philippine Refugee Processing Center

This interview is edited from my translation of a taped conversation with two refugee Buddhist monks from Laos, the Rev. Angsakada and the Rev. Banlid Thitaban. The conversation took place November 17, 1986, on the grounds of the Lao-Cambodian Buddhist temple in the Philippine Refugee Processing Center (PRPC). The Rev. Angsakada, an elderly man, is currently the abbot of the temple. The Rev. Banlid is much younger and, as can be seen from our conversation, much more talkative. Although they have been away from Laos for a number of years, their information appears to be fairly up-to-date. The Rev. Angsakada left in 1984, and the Rev. Banlid in 1981.

The remarks of Rev. Angsakda and Rev. Banlid are valuable for several reasons. First, they offer insight into the changing social conditions that have forced Indochinese refugees to flee their homelands. Second, they can help us understand the present situation of religion and religious leaders in Laos. Third, they help us better grasp the anxieties and aspirations of our students.

CLB: How would you describe the attitude of the present government of Laos toward Buddhism?

Banlid: The new government isn't at all well-disposed toward Buddhism. I'm afraid there won't be any religion at all in the future. Why do I say that? Well, the government surely knows the role of Buddhism in the lives of the Lao people. And look at the way they treat the monks. Once he's ordained, a monk has to study the Buddhist Way, as you know. A monk can't work in the fields or do all of the things that laymen do.[1] Today, monks are forced to plant and harvest rice. In their hearts, though, they don't want to do it. That's the truth. So why do they do it? What are they afraid of? You might know the answer. The communists can be harsh in enforcing discipline. So, the monks go along with them and work the rice fields. They also work in gardens, plant root crops and a variety of other things. For a Buddhist monk, that's wrong, but the communists say we don't do anything. They say we exploit the people; they say we're useless, that we just sit around and do nothing.They say we use the sweat of others to do our planting *(laughter)*.

CLB: Are the Sanskrit and Pali languages still studied?[2]

Banlid: That might be just about finished. For the most part, they [the authorities] encourage a worldly education, especially in their ideology. Buddhist education is decreasing in every respect.

CLB: Aren't there monks who agree with Communism?

Banlid: Well, there are some people, some groups. Before, when there was war in our country, a number of monks probably supported the communists, but today I think they know there's no point to it. If they have a chance, they might flee the country. How could they stay? Everything is being taken away: our teachings, our principles, our rules. It isn't being done by direct orders. The government uses its own subtle methods. The officials speak softly to us. But when we think about what they're doing . . . our discipline is a mess.

I'm afraid the people won't understand the monks. In the old days, people had sincere respect for the religious, right? We were the example. Now it's really bad. The monks aren't being allowed to do what they're supposed to do, and the people are just getting tired of it all. So, how can we continue? If the system doesn't change, the monks of Laos will

1. According to the precepts of Theravada Buddhism, the branch of Buddhism that predominates in Laos, Cambodia, Thailand, and Burma, monks are forbidden to engage in physical labor or trade, since these are secular activities and are assumed to increase one's worldly attachments.

2. Sanskrit and Pali, ancient Indian languages, are the classical languages of Buddhism.

go down to just five percent . . . just five percent of the present number.

CLB: Are the Lao people still devoted to their religion?

Banlid: They're still Buddhists to this day. The communists are trying to do away with the religion gradually. They can't be too harsh because the people still treasure it and consider it their national religion.

CLB: Do the authorities allow the monks to preach sermons?

Banlid: About sermons . . . we still have them, but the teachings are different now. The teachings that we had before came from our studies of books; the communists are getting rid of them all. They're printing new publications based on their own ideology, and they're mixing their ideology with Buddhism. You can't teach about making merit or about sin. They won't give their permission . . . Those who are well-educated in the tenets of Buddhism are rare even today.

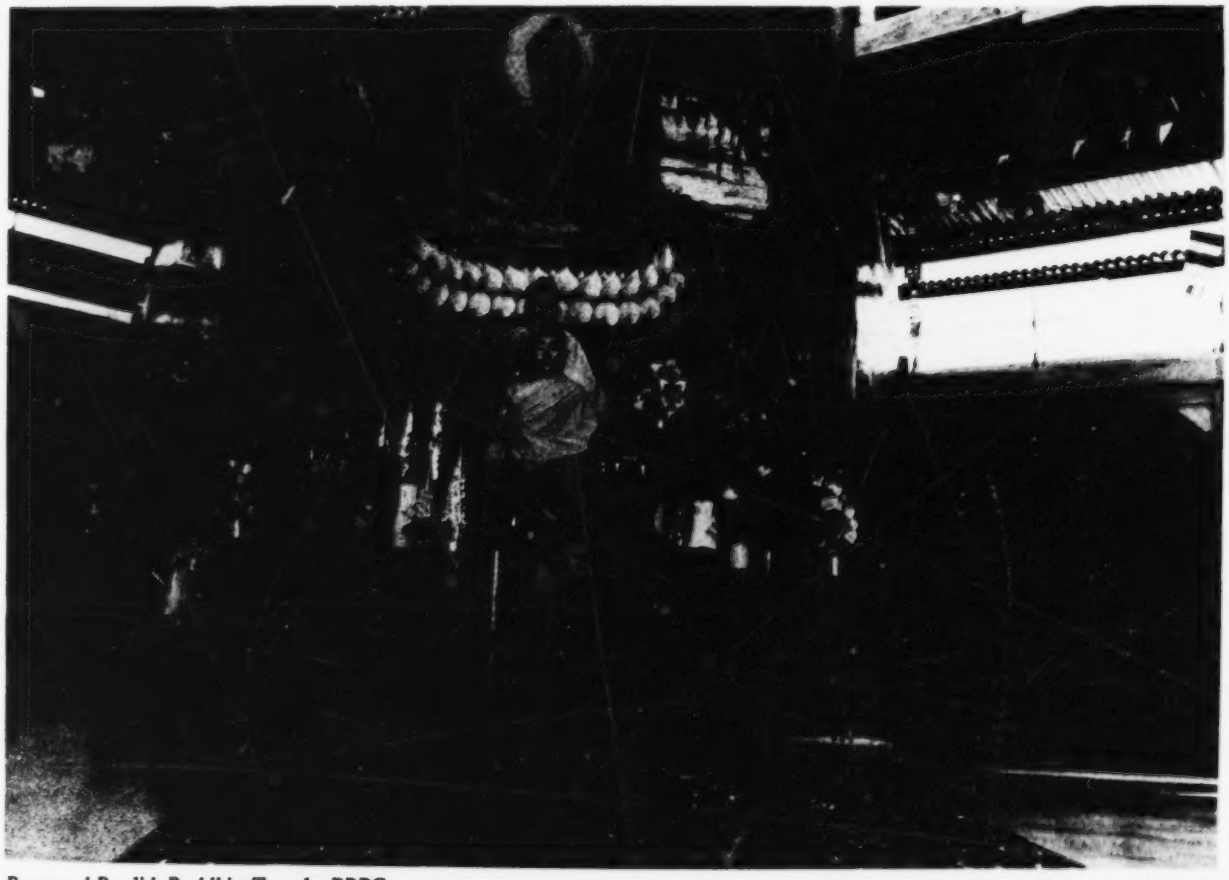
CLB: Were you in jail or in re-education camp?

Banlid: No, all monks were required to stay in the temple and do gardening. During the day, we had to get out and work. In the evening we had to go back and stay in the temple. We had to do what they said and were afraid to do otherwise. But after we followed their orders, we realized that we couldn't stay. How could we? We still believed in Buddhism. We couldn't live like the lay people and do everything the lay people do. It was all wrong; it wasn't the Buddhist way. They had us plant bananas and root crops. Even the abbot here *(gesturing toward the abbot)* would have to work in the fields.

CLB: So you felt you couldn't fulfill your religious duties?

Angsakada: Yes. We couldn't live according to the *Dhamma*.[3] In Buddhism, monks can't raise

3. *Dhamma* refers to law, rule, cosmic order, righteousness, and the teachings of the Buddha.



Reverend Banlid, Buddhist Temple, PRPC. Photo by Dan Pamintuan

animals. If you raise chickens, you raise them to kill and eat, or sell and get money.

Banlid: We [monks] shouldn't be in the business of selling or oppressing animals. We should show charity and mercy toward all living things, whether they're human or other creatures. Buddhism teaches us that. The *Dhamma* applies to all creatures equally. They all have the right to freedom.

CLB: Can all the monks still go out with their begging bowls?[4]

Banlid: Yes, but it's not like it used to be. Nowadays, very few lay people will come out to make offerings. They still believe – they really do. But they don't have anything to offer because everything is in a shambles. Farming and business aren't moving at all. There's order now, but it's a confused, messed-up order. You can't do what you want; you can't say what you want. If you say or do anything wrong, they know right away and they make you suffer for it. That makes it hard to do anything at all. It's the same for us and for the laymen.

CLB: Can the people still make donations to the temple?

Banlid: They have to ask permission first.

CLB: From the government?

Banlid: From the government. They have to ask permission from the village headman. If he is afraid to give permission, he passes the matter to a higher official. Often the bureaucrats can't make a decision about the offering ceremonies because there's no support for these ceremonies from the state. So they pass the decision from this person to that person, and it doesn't happen. They tell us, "Yes, you can, you can. We're just going to ask our superior first." They don't refuse directly. Then they say, "Oh, now you can't."

CLB: If I were to ask if I could make merit . . .[5]

Banlid: You can. You can ask. But there are only a few who do. There isn't much merit-making now. They [the government of Laos] watch to see what we're going to do. Sometimes they let us do what we want, but they make it so we can't do it right.

CLB: You can't take the day off for religious holidays?

Banlid: No, you can't. You can only celebrate at night. Ceremonies begin at 6:00 and end at 9:00. Everything has to be over by 9:00. They say everything has to close down, and the people obey because they are afraid. The monks are afraid, too.

CLB: If I were a Lao and I wanted to become a monk . . .

Banlid: Well, you usually can't get permission to become a monk. Those who have already been ordained can stay, but those who haven't just don't have the chance.

CLB: In other words, no one in Laos is entering the monastery today?

Banlid: If you want to be ordained, you need to have permission. But there aren't many who can get it. Not like before.

CLB: How do authorities decide who gets permission?

Banlid: They know who they want. They just ask, "Why do you want to go into the monkhood?" If you answer correctly, you can do it. If you give the wrong answer, you can't. If you only want to be a monk for a short time,[6] they will usually let you, but it is difficult to get permission for a long time.

CLB: What is your feeling about the future of Buddhism in Laos?

Banlid: I think that if the communists stay in Laos, Buddhism might disappear. Their way of thinking doesn't go well with Buddhism.

Angsakada: They don't give us our rights. They make us live like lay people. It's against the rules . . . Against the Dhamma. They make us carry guns and carry knives.

CLB: Why do they make you carry guns? For hunting?

Angsakada: For protection, they say. Because our temple was out in the country. There weren't any soldiers or policemen to keep order. So they told us we had to protect ourselves. But monks can't do that sort of thing. We can't kill anything, people or animals.

4. Theravadin monks are required to walk with a begging bowl to receive their food. This is an act of necessity, since they cannot work or have an income, but it is also an act of humility.

5. An important aspect of Lao Buddhism is its system of spiritual credits and debits. Virtuous acts such as feeding the monks or giving then robes, showing charity to the poor, or being kind to animals, increase one's credits, or merit. Evil acts decrease one's merit.

6. Theravada Buddhism allows, and even encourages, temporary monasticism. Traditionally in Lao society, a male serves as a monk for at least a short period before marrying.

Banlid: Also, the communists use the temples for teaching their ideology. But they won't let us use our own temples for religious ceremonies.

CLB: Do you think Laotian Buddhism can be preserved in America?

Banlid: That's our dream, but who can say? It's something that worries me, because it's our tradition since the time of our distant ancestors. For myself, though, I have no problems. I'll just continue to live according to the precepts of Buddhism. Buddhism teaches us to be free and to live peacefully.

Carl L. Bankston III has been an ESL supervisor at the Philippine Refugee Processing Center since 1985. He has six years of teaching experience and has also worked as a translator, historical researcher, and archivist. Bankston holds a BS in sociology from Southern Methodist University and an MA in history from the University of California at Berkeley.

Elective Day: Variety and Choice in Cultural Orientation

Yssa Mapanao and Team
Philippine Refugee Processing Center

It is 10 a.m. In an airy classroom with a panoramic view of the Bataan landscape, Chanh and a group of fellow Vietnamese students are awkwardly attempting to master dance steps of the "boogie." The music blaring from the speakers of the cassette player is so loud that the teacher's frantic directions are nearly inaudible: "one and two and back and two . . ." Time passes quickly, and soon the group has to return home to eat lunch. Upon reaching home, Chanh realizes that today he had not been bothered by the 90-degree heat or even the chalk dust in the classroom air. He pauses for a moment and realizes how involved he had been in the day's lesson.

Elective Day was conceived about a year ago by Carrie Wilson, former program officer of the Cultural Orientation (CO) component. She envisioned it as an opportunity to develop refugees' decision-making skills while tapping teacher creativity. Elective courses were first offered in several pilot CO classes early last year and proved to be a popular success. Consequently, CO now devotes one day in the curriculum entirely to elective courses.

Unfortunately, day-to-day activities in a refugee camp give students little opportunity to direct their own affairs. Classes are mandatory, work is assigned, and individuals are required to follow the numerous rules and regulations necessitated by the massive size of the Philippine Refugee Processing Center (PRPC). Refugees may feel that their options are limited or nonexistent, and too often students are heard saying, "Yes, yes, no, no, six months we go!" (i.e., Say what the authorities want to hear; we will be able to leave after the training program classes end.) Elective Day is one small opportunity for students to be part of the decision-making machine. Students sign up for subjects that really interest them, and the result is a highly motivated class.

Teachers are also free to select or create courses they wish to present. Course content and the method of presentation are up to the teacher. Creativity is encouraged; the only restriction is that the elective topic be related to U.S. culture.

The variety of Elective Day courses reflects the teachers' diverse backgrounds as well as the refugees' interests and concerns. American entertainment topics such as dance, music, and cinema are popular with younger students. More practical courses, like "Opening a Small Business" and "Buying a Car," attract older students. Some course topics appeal to all age groups: fashion and make-up, physical fitness, sports, cooking, and first aid. Courses of a more academic nature, such as "Freedom and Democracy" and "U.S. Educational Opportunities," have also been offered. The course on educational opportunities was found to be of so much interest that the CO component has integrated it into the regular curriculum.

Teaching an elective course sounds simple, but preparation usually has to start weeks in advance, as teachers research their topics and develop instructional materials. Depending on the course, resource people may have to be invited, and special materials (films, tapes, realia, etc.) need to be acquired. Due to teacher interest, research and development of a specific topic is usually extensive. Presenters also have to make arrangements for the venue. This is especially crucial for courses on sports and physical fitness, which require areas outside the classroom. Additional equipment – bats and balls, for example – might also have to be secured in advance.

Logistics can become complicated. The team of teachers has to decide what courses are to be offered, basing their choices on their own qualifications and their students' interests. Since Elective Day is offered late in the curriculum, teachers already know their students and can anticipate their choices fairly well. Usually, the students are offered five or six courses from which to select their first and second preferences. Then,

adjustments in class lists are made in order to limit class size.

Perhaps the biggest problem during Elective Day is the shortage of translators. Since students are free to choose any course they wish, classes are a mixture of different ethnic groups with different languages. Some students' English is limited, so instructions, questions, and explanations need to be translated. To solve this problem, translators are borrowed from CO classes in other cycles.

Response to Elective Day has been enthusiastic. Teachers find it "a break from the usual classroom set-up" and "an opportunity to teach something different." They are pleased that it provides opportunities for interaction among students of different ethnic groups, since CO is generally divided into separate classes for Lao, Vietnamese, and Khmer. Student reaction has matched teacher enthusiasm; many have said they would like an additional Elective Day.

With reactions like these, it seems that Elective Day will continue for the cycles to come. On a small scale, it manages to link American culture, classroom application, decision-making skills, and creativity in one enjoyable process.

The authors (from left to right): ***Naomi Rey, Lynn Mendoza, Ager Antonio, Yssa Mapanao, Emy Leanzon, Marivic Soliven*** *(CO supervisor), and* ***Monette Santos.***

The Dega: People of the Cloudlands

Cycle 80 Teams, Cultural Orientation Component
Philippine Refugee Processing Center

A group of 213 tribal people from the mountains of Vietnam recently completed the training program at the Philippine Refugee Processing Center. The following article provides information about the history and culture of this unique group of refugees, the Dega. Information in the article was obtained through interviews with the refugees themselves.

"Half happy, half sad," was the sentiment expressed by many of the Dega prior to their departure from the Philippine Refugee Processing Center (PRPC). They were looking forward to beginning their new life in the U.S., but were sad to say good-bye to the close friends they had made in the camp. During the five months that the Dega lived and studied in the Philippines, the PRPC staff enjoyed the unique opportunity to learn about their culture. This was the first group of Dega people to leave their homeland as refugees.

History

The Dega, also known as Montagnards, consist of thirty different tribes from the central highlands of Vietnam, the "cloudlands" as they call it. The four tribes represented in the PRPC were the Bahnar, Jarai, Rhade, and Kaho. Some Dega groups, such as the Rhade and Jarai, are descendants of the Malayo-Polynesian race, which originated in eastern India around 2,000 B.C. They migrated to the Malaysian Peninsula, where they lived for 15 centuries. Around 5 B.C., there was a second wave of migration, as the Dega moved to the Vietnamese central highlands. Other groups, such as the Bahnar and the Kaho, belong to the Mon-Khmer ethnic and linguistic group, which originated in the northern valleys of the Mekong River in Yunnan Province, China.

After seven centuries of peace in the Vietnam highlands, the Cham, who occupied the lowlands, began extracting tribute from the Dega tribes. The Cham eventually lost their kingdom to the people of Annam, to whom the Dega were also forced to pay tribute until the French arrived in the central highlands in 1890. During their colonization, the French set up schools and hospitals, helped build roads, and established Dega military brigades. In 1946, the French recognized the autonomy of the Dega by creating the territory known as *Peuple Montagnard du Sud*, i.e., Mountain People of the South.

After the division of North and South Vietnam in 1954, the Dega struggle for independence began anew. Under former Emperor Bao Dai and then under Ngo Dinh Diem, the autonomy of the highlands was revoked, and the area was annexed by the government. Vietnamese policy toward the Dega became one of forced integration: The Dega were forced to adopt Vietnamese nationality and names, use of the Dega language was prohibited, Dega place names were replaced by Vietnamese ones, and historical documents and books written in the Dega language were destroyed.

As a result, the Dega formed a resistance group to re-establish their autonomy and halt the oppressive policies of Bao Dai and Ngo Dinh Diem. The resistance continued until the Vietnam Civil War began in 1961. The Dega fought against North Vietnam and were closely allied with the U.S. special forces.

The fall of South Vietnam in 1975 meant the Dega people would not realize their dream of autonomy. Dega leaders were jailed and sent to re-education camps. Many of the youth were forced by the Vietnamese to fight in Cambodia, Laos, or on the Sino-Vietnamese border. Property was confiscated as still more Vietnamese settlers arrived in the highlands. After 1975, Hanoi periodically sent soldiers to sweep through the highlands in an attempt to crush the resistance group. The Vietnamese also tried to prevent food from reaching the Dega fighters by sending Vietnamese soldiers to live in the villages. About 5,000 of the Dega fled into the jungle to escape.

The struggle for freedom turned into a struggle for survival. Food in the jungle was scarce, and the Dega were forced to eat leaves and insects. Water supplies were inadequate, since the Vietnamese had poisoned many rivers and streams. Life in the jungle meant illness and bullet wounds from skirmishes with Vietnamese troups. There were no doctors, and the only medicines available were what they could extract from leaves and herbs. Many died of starvation and disease. Clothing was insufficient; many men had only the fatigues given to them by the Americans ten years earlier. There were no blankets or extra clothing to keep them warm. Bonfires might have signalled the Vietnamese of their whereabouts, so they usually had to bear the darkness and cold. They were frequently harassed by the Vietnamese and survived by continuously running and hiding.

When the Americans left Vietnam in 1975, the Dega fighters lost their supplier of weapons. The military leaders began to send groups to the Thai/Cambodian border to get weapons. These groups would return through Cambodia to the central highlands to continue their struggle. For security reasons, the Dega civilian leaders remained in the border camp of Dong Rek rather than journey back and forth. In December 1984, the Vietnamese launched an all-out offensive against the Khmer resistance forces on the Thai/Cambodian border. The Khmer were defeated, and the Vietnamese troops remained camped close to the border. The Dega civilian leaders, along with groups of Dega resistance fighters who had come to Dong Rek to re-arm, were trapped on the border. Their safety was further endangered when Dong Rek camp came under attack from the Viet Cong. As a result, the group, numbering 213, moved into Nam Yun District, Ubon Province, Thailand. At last realizing the futility of their struggle, the leaders decided to lay down their arms and stop fighting. They contacted the U.S. government through the International Red Cross. After a brief waiting period, they were accepted to resettle in the U.S. and were sent to the PRPC for English and cultural orientation. The U.S. State Department arranged for their resettlement in North Carolina as a single 213-member group following the completion of their studies.

Traditional Cultural Practices and Values

Living in a remote, mountainous region of central Vietnam, the Dega practiced slash-and-burn agriculture, moving the sites of their villages every few years. A typical village had a population of 100 to 150 people. The leader, chosen by the villagers for his wisdom and wealth, made all the important decisions, such as when and where to move next.

The Dega lived in or near buildings made of thatch and bamboo, called long houses. The houses, built without rafters or beams, measured from 40 to 100 meters in length. Many families lived together under one roof. The entrances faced toward the east, and exits faced the west. Traditional Dega belief holds that good spirits always come from the east.

The Dega who lived in or near villages dressed in a manner similar to the Vietnamese. In more rural and isolated areas, however, the women wore sarongs made from the fibers of tree bark that had been soaked, dyed, and woven into cloth. They wove intricate baskets for household use.

As a result of the long missionary presence in Vietnam, most of the Dega today are Christian, both Catholic and Protestant. Many animistic rituals remain, however, including an occasional animal sacrifice made to the spirits during marriages or burials.

Among all Dega tribes, honesty is highly valued and is expected of others. Someone caught stealing has to return three times the value of what was stolen. If one chicken is stolen, three chickens have to be returned to the victim. Known to be fierce, loyal fighters who would give their lives to protect others, the Dega won the admiration and respect of Americans who worked with them in the military.

Experiences at the PRPC

During their stay at the PRPC, the Dega often expressed doubts about their future, worrying about their lack of formal education, skills, or job experience. Most of them were young men who had grown up fighting in the jungles of Vietnam. Their

Photos by Caesar Natividad.

During their stay at the PRPC, the Dega presented two cultural shows of music, drama, and dance.

teachers pointed out the students' strengths, such as their survival skills and ability to adapt. As the Dega gained self-confidence, they became more eager to learn about American culture and language.

Throughout their stay in camp, the Dega showed themselves to be unusually industrious and hard-working. They organized extra evening ESL classes, which were taught first by English-speaking Dega and then by staff volunteers. The women set up a small weaving industry, making blankets and bags to sell to the staff. In order to share their culture, the Dega presented two cultural shows of music, drama, and dance for the staff at the PRPC.

Those who worked with them during their brief stay in the PRPC agreed that it had been both a challenging and rewarding experience, and were grateful for the opportunity to work with this unique group of refugees.

Cycle 80 CO staff at the Philippine Refugee Processing Center in Bataan: Front, from left to right, ***Helen Santa María, Sharon Forrence, Jackie David, Mae Arcilla;*** back, from left to right, ***Jean Coloso, Sammy David, Gil Acuña, and Lauren Crawford.*** *Not shown:* ***Tet Racelis and Chit Lanag.***

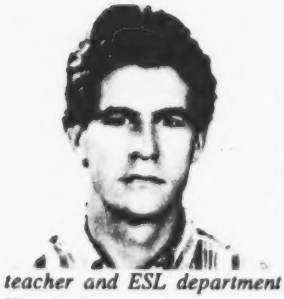
passage staff

***Lauren Crawford**, Bataan site editor, has been a Cultural Orientation supervisor at the Philippine Refugee Processing Center since January 1986. Previously, she was assistant to the director of the New England regional office of World Relief Corporation (WRC). She was also the editor of that agency's regional newsletter. From 1982 to 1983, she taught 7- to 16-year-old refugees in WRC's Youth Guidance program at the PRPC. Crawford holds a BA in religion and English from Kalamazoo College.*

***Doug Gilzow**, Manila editor, is a program associate at the Refugee Service Center in Manila. Gilzow's experience in the field includes teaching English in Laos, Iran, and the U.S. For three years he directed an ESL program in Lansing, Michigan. Gilzow holds a Master's degree in linguistics from the University of Michigan.*

***Tom Van Blarcom**, Phanat Nikhom site co-editor, is the component staff developer for ESL, before having been an ESL supervisor for two years. His previous experience includes teaching military officers and cadets in Saudi Arabia, and for several years he was an EFL teacher and teacher trainer in west and central Africa. Formerly on the staff of U.S. Senator S. I. Hayakawa, Van Blarcom has a BA in political science from Wagner College in New York.*

***Don Ranard**, Washington editor, is program associate at the Refugee Service Center in Washington, D.C. Ranard has worked in refugee programs in the U.S. and in Hong Kong as a literacy specialist, materials and curriculum developer, CO specialist, and UNHCR program monitor. Prior to this, Ranard taught EFL in Taiwan and, as a Fulbright grantee, in Laos and Thailand. He holds an MS in linguistics from Georgetown University.*



***Ken Westhusing**, Phanat Nikhom site co-editor, has been an ESL supervisor in the Preparation for American Secondary Schools program since June 1986. Previously, he was the assistant resource specialist for the ESL/Bilingual Program in Portland (Oregon) Public Schools, where he also served as an ESL teacher and ESL department chairman at the secondary level. Westhusing spent two years teaching English in Botswana as a Peace Corps volunteer. He holds a BS in education from Oregon State University and an MAT from Lewis and Clark College.*

***Nelly Kurfehs**, Washington production assistant, is a staff member of the Refugee Service Center in Washington, D.C. She has worked as a translator and a proofreader for non-profit organizations in the U.S. and as a French teacher in England. Kurfehs holds an MA in English from the Paul Valéry University in Montpellier, France.*

INFORMATION FOR AUTHORS

Passage: A Journal of Refugee Education was established to provide an exchange of information among the staffs implementing the Overseas Refugee Training Program and service providers in the U.S. Contributions come from individuals working in programs overseas, as well as from writers in the U.S. The articles are written for a wide range of readers – the Work Orientation teacher or English as a Second Language supervisor in Southeast Asia, the volunteer tutor or social service worker in the U.S., and others who are directly involved in refugee education.

The following types of articles comprise the main part of the journal:

- Theoretical articles related to refugee education in the training sites or U.S. programs
- Descriptions of projects and activities related to refugee education programs
- Practical teaching and training articles
- Reviews of books, articles, reports, and audio-visual materials relevant to refugee education

Photographs illustrating aspects of the educational program will also be published.

Articles should be in English and should not exceed 5,000 words. Where appropriate, authors should submit graphics or suggestions for graphics (charts, illustrations, etc.) to accompany their articles.

Articles should be accompanied by a brief biographical statement and two black-and-white photographs of the author.

Determination of articles to be included in **Passage** is made by the editors. The editors reserve the right to make changes to enhance clarity or style in any manuscript accepted for publication. The author will be consulted only if editing has been substantial.

Articles appearing in **Passage** are not copyrighted. They may be reproduced or reprinted without permission, provided that **Passage** and the author are credited.

At Bataan and Phanat Nikhom, there are site editors who can provide additional information and assist contributors to **Passage**. Elsewhere, contributors may contact:

Passage Editor
Refugee Service Center
Center for Applied Linguistics
8th Floor, Victoria Building
429 United Nations Avenue
Ermita, Metro Manila, Philippines

or

Passage Editor
Refugee Service Center
Center for Applied Linguistics
1118 22nd Street, N.W.
Washington, D. C. 20037
U.S.A.

passage

a journal of refugee education

Passage is a joint project of the agencies implementing the Overseas Refugee Training Program.

Volume 3, Number 2
Summer 1987

Implementing Agencies

The International Catholic Migration Commission
World Relief Corporation
Bataan, Philippines

The Consortium: Experiment in International Living, Save the Children Federation, World Education
Phanat Nikhom, Thailand

The Intergovernmental Committee for Migration
Western Europe and Botswana

The Refugee Service Center, Center for Applied Linguistics
Manila, Philippines
Washington, D.C.

Editorial Staff

Bataan – Lauren Crawford
Phanat Nikhom – Tom Van Blarcom
– Ken Westhusing
Bad Soden, Germany – Robert Waterbury
Manila – Douglas Gilzow
Washington, D.C. – Donald A. Ranard

Passage has been developed and printed under a cooperative agreement with the Bureau for Refugee Programs of the U.S. Department of State. The material appearing herein does not necessarily represent the policy of that agency, nor the endorsement of the Federal Government.

Passage is published three times a year and distributed by the Center for Applied Linguistics with offices located at 1118 22nd Street, NW, Washington, D.C. 20037 and The Victoria Bldg., 8th floor, 429 United Nations Ave., Ermita, Metro Manila, Philippines.

Passage is available to subscribers at $9.00 a year. For information, write to the Center for Applied Linguistics.

The contents of this publication are in the public domain and may be reproduced.

Passage is funded by the Bureau for Refugee Programs of the U.S. Department of State.

CONTENTS

FEATURES

A Job Interview Simulation for Upper-Level Students *by Jesus Diaz Israel* 6

Fluency-Building with Grids *by Christopher B. Reznich* 10

Cultural Orientation for Eastern European Refugees: An Update *by Kathleen Hamilton & CO Staff* 12

TESOL '87 *by Refugee Service Center Staff* 16

***Just Between You and Me:* Student Drama at PASS** *by Jovito L. de la Paz with Richard Lambrecht* 23

Learning to Write: A Demonstration Project *by Celsa Alojado with Candelaria Tolentino and Sharon Snyder* 27

What can you do? Developing Résumés in A-B Work Orientation Classes *by Lolita Calaycay* 32

FROM PASS TO PRESENT — *a photo essay* 36

Developing ESL Literacy in Young Children: A Whole Language Approach *by Else Hamayan and Margo Pfleger* 44

Mental Health Service Delivery for Refugees: Training Paraprofessionals *by Irene C. Felsman and Rebecca Verdun-Lanes* 47

Student Newspapers: A Communicative Technique for Language Development *by Candido M. Magnaye, Jr.* 53

Staff Development: An On-Going Process *by Sandra Hunt* 56

Electives: A New Beginning for Student Activities at PASS *by John B. Hoover* 59

A Call for Unity: The Great Way of the Cao Dai *by Emily Herrick* 62

DEPARTMENTS

In This Issue 3

Letters 4

Update 5

Reviews

A Review by Douglas Gilzow of *Preventive Mental Health in the ESL Classroom: A Handbook for Teachers* 65

A Review by Carol Leviton Wetterhahn of *The Hmong in Transition* 68

In This Issue

The ideal teacher in the field of refugee education would have a linguist's grasp of theory, a practitioner's common sense, an anthropologist's keen insight into culture, and a counselor's sensitivity to the nuance of stress.

This issue of *Passage* reflects the multi-disciplinary nature of refugee education. It includes articles on language learning theory, classroom practice, refugee mental health, and specific features of Indochinese culture and history.

"Language is learned, not because we want to talk about language, but because we want to talk about, and learn about, the world," an educator has said. This issue shows students learning language as they take part in a job interview simulation, write résumés, produce a play, and put together their own newspaper.

Two articles describe approaches to literacy instruction that reflect current theory and research. One article is concerned with literacy development in children, while the second describes a literacy program for adults. Both articles advocate a meaning-centered, whole language approach.

The close relationship between teacher and student makes the ESL classroom a natural place to deal with the stresses that accompany the refugee experience. This issue includes a review of a recently published handbook that offers practical advice to ESL teachers on how they can help their students deal with some of these stresses. The authors of the handbook caution teachers to direct their efforts toward prevention rather than treatment. Treating someone who is emotionally disturbed is always difficult — all the more so when treatment requires an understanding of a very different culture. An article in this issue describes how the Community Mental Health Services trains refugees at the Philippine Refugee Processing Center to become mental health paraprofessionals.

In cultural orientation (CO) classes, a common teaching method is to introduce a new piece of information by way of the culturally familiar — an approach requiring knowledge of the students' culture. This issue presents an article on the Cao Dai faith, a little-known religion with origins in Vietnam. There is also a review of a book of essays on the culture, history, and resettlement experiences of the Hmong — a timely subject, since more Hmong refugees will resettle in the U.S. in 1987 than in any other year since 1980.

As every issue of *Passage* shows, refugee education brings together professionals from many disciplines, all working together toward a common goal. The final beneficiary of their efforts is the refugee. This issue's photo essay features three Preparation for American Secondary Schools (PASS) graduates, among them Oanh and Chinh Nguyen. Oanh was 15 years old, and Chinh 14, when they enrolled in PASS in early 1986. Both had had about five years of education in Vietnam. They could speak, read, and write only a few words of English. Last May, less than a year after their graduation from PASS, Oanh and Chinh finished the tenth grade at Kellam High School in Virginia Beach, Virginia. Their experience corroborates what social providers all over the U.S. say, and what two studies show: The overseas training program makes a difference.

— Editors

Letters

To the editor:

We would like to tell you how much EROL'S ESL staff enjoys and appreciates *Passage*.

EROL'S, Inc., is a company with video clubs in five states. At our headquarters here in Springfield, Virginia, we have 90 limited-English employees, many of whom are Vietnamese. Of these, 60 employees are currently enrolled in our in-house ESL program. Since so many of our students are refugees, it is important for us to know and understand their refugee camp experiences. Your descriptions of life at Bataan and Galang make us realize how much they have accomplished since that transitional stage in their lives, and seeing your excellent photographs gives our students a feeling of continuity in their lives. In fact, one employee, Nguyen Van Thong, was so excited by a photo essay about a family at Galang that he wrote you a letter (published in the Spring 1987 edition).

In addition, there are many useful teaching ideas in *Passage*. Like the teachers in the camps, we are often required to be resourceful and flexible in our methods, so we are particularly appreciative of the practical "learning by doing" approaches. We have been impressed by the ingenious simulations, providing realistic settings for language use, and by the many other sensitive and realistic articles describing such topics as keeping dialogue journals, learning how to "keep the ball rolling" in a conversation, and even English through poetry!

As English for the Workplace teachers, we are especially interested in the Cultural Orientation and Work Orientation components described in *Passage*. Our students have successfully entered the American workplace. Some of them have been here five years or more, and several are working as supervisors or managers.

Nevertheless, cultural misunderstandings and differences still arise between American and ESL employees in the company. EROL'S ESL program bridges this gap both on a daily basis and in seminars for American and ESL employees. We emphasize many of the language and CO points taught in the WO classes, such as asking for clarification, giving feedback, and the importance of making suggestions and interacting socially with co-workers. Teamwork and individual initiative are especially valued at our company, where an Employee Stock Ownership policy is being implemented. Job ownership is an exciting concept for all employees, and job mobility is a reality for refugee employees here. These innovations and challenges at work require further cultural adaptation on their part.

We look forward to future issues of *Passage* and to sharing information relevant to current trends in refugee education and employment.

Sincerely yours,
The ESL team (Kathy Kirk, Susan Joiner,
Lien Ngo, and Tammy Hilton)
EROL'S, Inc.
Springfield, Virginia

Update

Roger Harmon
Regional Consultant, Intergovernmental Committee for Migration

I have been looking at some photographs I recently took of classroom activities in the overseas training program in Southeast Asia. A number of the photos from the training site at Phanat Nikhom show Hmong and Mien students relaxing during a five-minute break between classes in the Preparation for American Secondary Schools (PASS) program. These hilltribe students are a little older than their PASS schoolmates, whose pictures show them playing energetically in the open quad during the class break. I remember chatting with these 17- to 19-year-olds while taking their pictures. A few were married and shyly pointed out their spouses sitting on the other side of the room.

Among my photos of 8- to 11 1/2-year-olds in Preparing Refugees for Elementary Programs (PREP) at Bataan, the most eyecatching ones are of a ball game being played under a huge mango tree. I can't recall the name of the game, but it's the one where kids stand in a circle, facing inward, and the player with the ball races around outside the circle, then surreptitiously deposits the ball behind another player and races "home" before being caught by the new ball carrier. The photos show it to be a lively game. They also show the children lining up at the end of the game in the straightest rows I have ever seen. They maintained these lines pretty well all the way to the classroom. There, they sat at six tables, four students to a table, resting and waiting their turn to get a drink of water. The class was said to have discipline problems, but there were none apparent on this day, perhaps because the teacher was being assisted by a PREP supervisor, recently arrived from the Des Moines, Iowa, school system.

These two groups, young adults 17 to 19 years old and children 6 to 11 1/2, are the main focus for recent development efforts in the Overseas Refugee Training Program. Readers may recall that when PASS was conceived in late 1985, it was designed for 13- to 16-year-olds. After U.S. educators recognized the success of pre-entry training for young people, the age range of PASS students was expanded to include refugees as young as 11 1/2, and in 1986, special PASS classes for 17- to 19-year-olds were begun as a pilot project at Phanat Nikhom.

It has been increasingly evident that young adults face a unique set of difficult choices upon resettlement. A survey is now being conducted of refugees, Mutual Assistance Association leaders, employers, and educators in both the U.S. and the training sites to learn more about what decisions these refugees have made — or could be advised to make — in such areas as secondary and post-secondary schooling, employment, and roles in the family. The survey results will be used to develop regional instructional guidelines for young refugee adults, and course content will be adjusted for them at Phanat Nikhom and Bataan.

The start-up of PREP in Bataan was described in the previous issue of *Passage*. As of this writing, four cycles of students have begun the PREP program, and there will eventually be nine cycles of students participating at any given time. Of course, there is still much to be done in order to bring the program to full operation. New staff will have to be recruited and trained, and additional curriculum and teaching materials for the 8- to 11 1/2-year-olds are needed in the areas of reading and writing, language and conceptual development, math, recess, and school culture. Since PREP will soon include 6- and 7-year-olds, the development of curriculum, materials, training plans, and other essentials for that eventuality will be an additional major area of work. Teacher training and evaluation of the current PREP curriculum and staff are well under way. Modification of existing facilities is also progressing, with help from agencies inside and outside the camp.

As I was leaving the Philippine Refugee Processing Center in June, a PREP staff member flagged down my van. I rolled down the window, and he hollered from 20 yards away, "Hey, the Seebees from Subic Navy Base just agreed to bring over their grader and make us some playgrounds!" I'll certainly remember to bring my camera to PREP on my next visit to Bataan.

A Job Interview Simulation for Upper-Level Students

Jesus Diaz Israel
Philippine Refugee Processing Center

The job application process in the U.S. is a new and often intimidating procedure for recently resettled Indochinese refugees. In pre-communist Vietnam, Cambodia, and Laos, getting a job depended largely on making the right personal contacts; this tended to be much less formal or performance-based than U.S. employment procedures. One of the primary educational goals of the Overseas Refugee Training Program, therefore, is to familiarize refugees with the American job application process, from the initial job hunting stage up to and through that formidable, crucial job interview.

The American job interview poses both language and cultural problems for Indochinese students. As there is no single standard interview format, applicants must be prepared to cope with unexpected language. The ESL component deals extensively with language appropriate for job interviews through brief role plays, pronunciation practice, grammar and vocabulary exercises, and eventually a language-focused classroom job interview simulation. Cultural Orientation (CO) classes touch more on cultural and attitudinal factors involved in "selling oneself" to a potential employer. Students learn what looks good on an application form, how to present all past experience relevant to the target job, interview protocol with or without a translator present, and the importance of projecting "saleable" personality traits during an interview. Students also participate in a classroom simulation that focuses on why applicants were or were not hired, based on both the submitted application form and the simulated interview. The ESL and CO job application lessons therefore complement each other. At the Philippine Refugee Processing Center (PRPC), the two programs run simultaneously for 12 weeks, after which refugee students move on to their concluding six-week Work Orientation (WO) class.

An important function of WO is reinforcing and consolidating employment-related material previously studied in the ESL and CO components. Finding meaningful and innovative ways to do this has posed a challenge — how can the WO teacher focus on what students have already learned, using the skills necessary for the transition from the classroom to real-life application?

Two weeks before the end of one class cycle, I noted that although my D- and E-level students had pretty well mastered the important language and attitudinal points, most were still quite apprehensive about going through an actual job interview. I therefore decided to plan an activity that would — as much as possible — replicate a realistic job interview and also provide students with a post-interview evaluation of specific techniques in which they excelled or needed improvement. After doing some preliminary research and getting suggestions from supervisors, staff, and other teachers, I designed such a simulation and decided to try it.

Preparing Interviewers

Before conducting the simulation in class, I visited a number of International Catholic Migration Commission (ICMC) offices in camp — Training, Operations, Registration, Recreation Hall, Motor Pool, Maintenance, and the library — to see what positions would theoretically be available. I talked with the head of each office, describing the objectives of the simulation and the importance of the interviewer's role. I asked if they could take a few minutes to act as interviewers, and explained how they would use the Interview Rating Form, which I adapted from the *Janus Job Interview Kit* (Jew and Tong 1976).

Revised Teacher-made Form adapted from the *Janus Job Interview Kit*

INTERVIEW RATING FORM

SKILLS	Very Good	Good	Satis-factory	Fair	Needs Improving	Poor	Points
I. Communication Skills							
Preparation							
Language							
Voice Quality							
Questioning Ability							
Answering Ability							
II. Personal Characteristics							
Assertiveness							
Attitude							
Potential							
Appearance							
Manner							
						TOTAL POINTS	

Scoring: Very Good — 15 points
Good — 12 points
Satisfactory — 8 points
Fair — 5 points
Needs Improving — 2 points
Poor — 0

Remarks: _____

_____

_____ _____

Applicant's Signature Interviewer's Signature

The two major areas of observation by the interviewer are the applicant's communicative skills and personal characteristics. Under each of the major areas, there are five specific skills to consider. Applicants' skills are rated in six categories ranging from Very Good to Bad. Applicants receive a point score in each category, and the final evaluation is the total point score from all categories. In addition, the interviewer is asked to comment on the applicant's performance in a "Remarks" section.

After reviewing the rating form with the interviewer, we discussed its three main purposes or uses: First, it serves as a guide for the interviewer to identify the criteria for job qualification. Second, it could be used as an assessment tool by the teacher to determine students' strengths and weaknesses in the actual interview. Third, it can be used by the student for self-evaluation of his or her interview skills and as a basis for improving less-perfected skills for future job interviews.

A. Communicative Skills

1. *Preparation* — The résumé and job application, plus any other necessary papers.
2. *Language* — The applicant's English ability in spoken and written communication.
3. *Voice quality* — The tone, clarity, volume, and pitch of the applicant's voice while talking with the interviewer.
4. *Questioning ability* — The sensitivity and content of the applicant's questions to the interviewer.
5. *Answering ability* — The applicant's manner of responding to the interviewer's questions. Are the answers meaningful, direct, and relevant?

B. Personal Characteristics

1. *Assertiveness* — The applicant's ability to "sell himself," to show willingness and qualifications for the job.
2. *Attitude* — The applicant's general outlook toward the job.
3. *Potential* — The applicant's "trainability" or willingness to participate in improvement and skills training.
4. *Appearance* — The general physical appearance of the applicant, including dress, grooming, neatness, and posture.
5. *Manners* — The appropriateness of nonverbal behavior, i.e., gestures or body movements, such as facial expressions and hand signals.

In the Classroom

During the week before the job interview, the students were briefed on the objectives and procedures for this activity. To help them prepare, we reviewed and discussed some of their questions about undergoing a job interview in the U.S. Students had varied opinions and feelings about participating in the job interview simulation. However, their willingness to try was clear.

Students used the knowledge and job-seeking skills gained in their ESL and CO classes as they chose appropriate entry-level jobs. Signs and ads on the bulletin board listed various job openings within the ICMC offices, and a small "Employment Agency" was established in a corner of the classroom. During the activity, students had to be counselled to keep their choices as realistic as possible. A former mechanic, for example, might find more appropriate work in the Motor Pool Office than in the library.

Next, students reviewed their résumés, following a step-by-step procedure from the résumé packet (Jew and Tong 1976). Students were encouraged to ask questions about their own résumés and to consult each other, submitting their résumés for review by both peers and the teacher. This gave them a chance to practice the language and other skills required in the job interview simulation. After a week of briefing and preparation, students were ready for the interviews, held during their last week of WO classes.

Day of the Job Interview

The entire activity was scheduled to last four hours. During the first hour, we reviewed the topics that had been discussed during the previous week, and students prepared the items they would need for the remainder of the activity.

Then it was time for the students to leave the classroom for the interviews. Our group was composed of 12 students between the ages of 25 and 35, both men and women. I could feel their nervousness as we left the classroom. I wished them luck and instructed them where to meet me after the interview.

The students located the offices where they were to interview. Only the student and the appropriate staff member were present during each interview, which lasted about 30 minutes. After what seemed a long time, I finally saw two students approaching our meeting place. One had a glowing face and was talking excitedly about his experience, but the other

student was silent and appeared troubled. When the rest of the class joined us, one by one or in pairs, we all sat down in a shaded area to talk about the experiences.

As each student discussed his or her experience, I nodded my head or gave a short response. It was not necessary at this point for me to comment or ask questions about their feelings and experiences; these came out automatically as the students discussed and compared their experiences.

The fourth hour was set aside for follow-up discussion of the interview simulation. We remained at our meeting place and used the techniques of comparison and contrast, brainstorming, and individual assessment to discuss the morning's activity. (Depending on the class, another teacher might choose to limit the discussion to simple sharing of experiences.)

The next day, I solicited feedback from each office, and received warm and positive responses from the interviewers. Each student's Interview Rating Form was collected, and I thanked the personnel in the ICMC offices for their assistance. The completed forms were used for additional class discussion. Each student was able to see where improvement was necessary and which skills were strengths to be capitalized on.

Student Responses

"I felt afraid about the interview, but as I got along with the American interviewer, that feeling began to die."

"I'm very happy, because I got the job as a janitor, but I'm sad because when I went out of the Training Office, I realized it's impossible for me to keep the job. I'll be leaving next week for California."

"I hope I have the same experience when I go to U.S.A. I look around the technical office and everybody was looking and listening to my English. I know I'm not so good, but I feel like I'm in real work place."

"Very sad, teacher Jess, because no job. American very strict, no skill, no job. If English not very good, cannot be assistant library aide."

"I forgot some English words, because I'm very afraid for interview. In Vietnam [during a job interview I was asked] only [my] name because [I got the job through] my friend. Some questions very hard, some I can understand. But tried to speak because I like the job. The interviewer accept me. I begin tomorrow."

Looking back on the activity, I would say it is well worth doing again. For one thing, it makes good use of the resources at the PRPC, where we are fortunate to have so many English speakers. Although some of the interviewers were Americans, others were Filipinos, for whom English is a second language. Being interviewed by another non-native speaker is, of course, not an unrealistic experience. After all, many employers in the U.S. are Hispanics, Europeans, or Asians whose native language is not English, either.

I would probably simplify the rating system next time around, so that it can be used more easily by the volunteer interviewers and so that the results from one interviewer to another are comparable. Next time, I will have them rate the student's skills as Excellent, Satisfactory, or Poor. The skills categories may need to be changed for other groups as well.

There were two unexpected results from this activity. First, it provided a closer understanding and friendship between the teacher and the various office personnel. Second, it created an atmosphere of cooperation among the different offices in the program. The instructional staff can become quite isolated from the others in the refugee program, and this activity bridged that gap.

If our pool of volunteer interviewers were larger, I would suggest this activity for all upper-level Work Orientation classes. The students certainly found it challenging and worthwhile. In addition, it contributed to our goal of consolidating the skills and knowledge acquired in their ESL and CO classes.

REFERENCES

Jew, Wing and Robert Tong. 1976. *Janus job interview kit.* Hayward, CA: Janus Book Publishers.

Jesus "Jess" Diaz Israel has been an instructor at the Philippine Refugee Processing Center since 1984. He has taught ESL in the adult program there and in the Preparation for American Secondary Schools program. He is currently teaching in the upper-level Work Orientation component. Previously, he taught communication arts and English at the secondary and college levels. Israel holds a BA in political science from Catanduanes State College.

Fluency-Building with Grids

Christopher B. Reznich
Phanat Nikhom Refugee Camp

Students in the English as a Second Language (ESL) component of the Overseas Refugee Training Program are introduced to a staggering amount of information. In addition, as language educators we expect to prepare our students to develop a degree of fluency in their speech — a smoothness, or coherence, of speech production. There are several ESL techniques that promote student fluency, and the use of "grids" is a particularly effective one.

A grid is a systematic arrangement of pictures, drawings, punctuation markers, and other cues that serve as prompters for student talk and two-way exchanges. Examples and models abound — *Story Squares: Fluency in English as a Second Language* by Knowles and Sasaki (1980) and *America, In Sight* by Ligon and Herman (1982) are excellent sources. One method I have used successfully with a variety of student levels is described here.

With this method, a grid is usually introduced after initial practice activities for a given curriculum unit. For example, students may have studied basic English language structures and vocabulary related to shopping, and are able to say such things as "What does he want (to buy)?" "What size (do you want)?" and "I want a blue shirt." The grid in Figure 1 would be suitable for a C-level class studying this unit:

Figure 1:

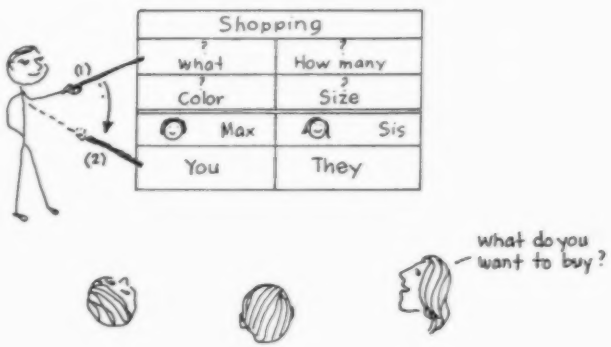
Shopping	
? What	? How many
? Color	? Size
Max	Sis
You	They

When the teacher feels that students are ready to concentrate on production — when they've worked on listening skills and have begun to use the language under study — he or she can introduce the grid. One procedure for using the grid above is to:

a) Point to all the cues in turn, eliciting talk from the students. This is a preliminary comprehension check to make sure the students understand what the cues represent.

b) Point to one cue from above the double line, then to one below the double line, to allow students to ask questions. For example:

Figure 2:



c) Encourage student-to-student interaction and freer expression. After a bit of practice, students may — on their own initiative — generate more than the single-cued question, leading to three- or four-question/answer exchanges. Go with the flow! This is where students can demonstrate the fluency that the grids have helped them achieve.

d) Turn the pointer over to one of the participants to cue other members of the group. The teacher is then free to monitor the students' speech for future learning possibilities or error correction.

Adapting the Grids

Grids are flexible and can be adapted for any level by decreasing the number of cues used for lower-level classes and increasing them for higher levels. Another adaptation would be to rely more on picture cues for lower levels, and to use more abstract cues, such as grammatical function words and punctuation, with the higher levels.

Staff who train teachers in ESL teaching techniques may want to begin the training on the use of grids with a brief demonstration, followed by a discussion of the technique. Some questions to ask teachers after the demonstration include:

- How many possible questions/answers can be generated?
- Where did the students focus their attention?
- What procedure did the teacher follow?
- Why would the teacher turn the pointer over to the students?

Promoting fluency — smoothness of speech — is a necessary goal of ESL instruction preparing students for resettlement. The use of grids is one effective technique for promoting fluency and increasing students' self-confidence. It accomplishes this by presenting a variety of cues prompting student talk in a systematic manner.

REFERENCES

Knowles, Phillip B. and Ruth A. Sasaki. 1980. *Story squares: fluency in English as a second language.* Boston, Massachusetts: Winthrop Publishers.

Ligon, Fred and S. K. Herman. 1982. *America, in sight.* Brattleboro, Vermont: The Experiment in International Living.

***Christopher B. Reznich** has been a staff member of the Overseas Refugee Training Program since 1980. On Galang, Indonesia, he was an ESL supervisor and teacher trainer. At Phanat Nikhom Refugee Camp in Thailand, he has been an ESL supervisor, materials developer, and, most recently, the documentation specialist in the Staff Development Office. Reznich has taught English in Mexico and, as a Peace Corps Volunteer, in Chad. He is the author of* Teaching Teachers: An Introduction to Supervision and Teacher Training. *He holds an MAT in ESL from the School for International Training in Brattleboro, Vermont.*

Cultural Orientation for Eastern European Refugees: An Update

Kathleen Hamilton & CO Staff
Intergovernmental Committee for Migration

The Intergovernmental Committee for Migration (ICM) in Geneva, Switzerland, operates a Cultural Orientation (CO) program for Eastern European refugees in four sites: Austria, Germany, Italy, and Yugoslavia. The program in Yugoslavia began in February of this year. Refugees from Eastern Europe admitted to the U.S. in Fiscal Year 1986 numbered 8,713. Approximately half that number participated in CO classes.

Our program's major theme is that the American system involves choice and decision-making, and that this way of life entails individual responsibility. Our overall program objectives are to provide refugees with a realistic picture of America, to describe in general the resettlement process, to encourage self-sufficiency, and to prepare refugees for the diversity of American society.

Before discussing how we meet these objectives, it is important to note that just as the term "Southeast Asian" or "African" is relatively meaningless when addressing cross-cultural issues, so, too, is the term "Eastern European." In other words, a Polish refugee is as different from a Romanian refugee as a Vietnamese refugee is from a Cambodian refugee. A typical first impression of this group of refugees is, "They seem just like Americans, they will fit right in." This view, in fact, is one of the impediments to their successful resettlement. In contrast to the high profile of Asian refugees (82.4% of total refugees admitted to the U.S. in F.Y. 1986), the unique problems of Eastern European refugees are not particularly well known by many resettlement-related programs.

Although Eastern Europeans cannot be considered a homogenous group, they do share some characteristics, and these have become central to our program. Some of the traits that Eastern Europeans share include the similarity of their refugee status in Western Europe, their similar escape experiences, and extremely high expectations about life in America.

Refugees leaving Eastern European countries might endure years of harassment in their native country, life-or-death escape situations, imprisonment, forced repatriation, or the loss of family members and property. Once refugee status is granted in countries of asylum, expectations for a better life begin to grow. The difference in the standard of living between Eastern and Western Europe is marked. Refugees are often able to work in the underground economy of the asylum country, where they begin to have options for material goods unobtainable in their native countries. Thus, during the four to six months or longer that refugees wait for resettlement, they develop increasingly unrealistic visions of an affluent life in America. It is in the interim between the acceptance for entry to the U.S. and their departure that our CO program intervenes to prepare participants for the initial steps of resettlement.

Most refugees come from societies where their experiences have led to a general distrust of other people and contempt for authority. For example, the following exchange took place during an employment-related lesson, while the instructor was helping one of the refugees fill out a job application form.

Teacher: Are you married?
Refugee: Well, should I be married?
Teacher: What was your occupation?
Refugee: What job pays the best in America?
Teacher: What skills do you have?
Refugee: Well, I was a driver, a locksmith, a doctor, a gardener, and a mechanic.

The refugee above was clearly trying to determine what the "correct" answers in the U.S. would be. In their home countries, refugees learned that they

CO classroom, Bad Soden, West Germany. Photo by Kathleen Hamilton.

Examining American money in CO class, Maria Schutz, Austria. Photo by Kathleen Hamilton.

A lesson from the consumerism unit in Camp Kosutnjak, Yugoslavia. Photo by Kathleen Hamilton.

CO classroom, Rome, Italy. Photo by Delbert Field.

Refugee living quarters, Camp Kosutnjak, Yugoslavia.
Photo by Kathleen Hamilton.

needed to give the answers that were deemed correct. For many, this was true not just in employment situations but even in everyday conversations.

As a result, we advise refugees that Americans expect answers be straightforward and factual. We also advise refugees not to fear Americans whom they will encounter in official procedures, and not to attempt to pay bribes.

In addition to the staff's expertise in cross-cultural training and experiential learning, our most valuable resources are materials produced especially for our program. These include:

- A curriculum developed by ICM staff and with assistance from the U.S. Department of State, U.S. voluntary agencies, and the Center for Applied Linguistics (CAL). Based on five years of Cultural Orientation instruction in Southeast Asia, the curriculum has been in use for more than three years.
- A resettlement guide originally written by CAL and later revised by a committee of representatives from U.S. voluntary agencies. Produced in Polish, Romanian, Hungarian, and Czech, it details the resettlement process. Copies are provided to refugees for independent study and reference.
- Phrasebooks produced by CAL in the four refugee languages to serve as a handy reference for survival English and keyed to CO topics. These phrasebooks, which include bilingual glossaries, are also distributed to the refugees.

CO CURRICULUM TOPICS

- Introduction/Classroom Orientation
- Transit Process
- Resettlement and Sponsorship
- Geography, History, Government, and Law
- Community and Social Services; Health Care System
- Family and Social Relations
- Economy/Consumerism
- Employment
- Education
- Housing
- Communication
- Transportation

Leaving for the U.S., Rome airport, Italy. Photo by Delbert Field.

In addition, there are three very important program resources supplied by refugees themselves: student course evaluations, which give us immediate feedback, follow-up questionnaires completed several months after the refugees arrive in the U.S., and letters sent to the program by refugees discussing their experiences in America (see Solon et al. 1986). There is no more effective teaching approach than having "new" refugees read these letters from their peers, which often begin, "I didn't believe you when you said . . . ."

The question most frequently asked of CO staff is, "What can you accomplish in four days?" We straightforwardly answer, "A lot!" A list of our curriculum topics, typically covered in four days, appears above. In addition, an English version of the *Resettlement Guide* has just been produced by the Center for Applied Linguistics for distribution to voluntary agencies and service providers in the U.S.

This will enhance understanding of the scope of general information refugees receive prior to their departure to the United States.

REFERENCES

Solon, Kathryn et al. 1986. Letters from Eastern European refugees. *Passage* 2(3):10-14.

Kathleen Hamilton *is the cultural orientation coordinator for the ICM's Eastern European refugee program. Previously, she was the deputy technical program director in the Consortium's Bangkok office. Hamilton has a BA in comparative literature from the University of California, Berkeley, with teaching credentials in English, art, and adult education.*

TESOL '87

Refugee Service Center Staff

The following are summaries of selected sessions at the 21st Annual Convention of Teachers of English to Speakers of Other Languages (TESOL), held April 21–25, 1987, in Miami Beach, Florida, and attended by over 4,000 ESL educators. The sessions discussed here were selected for their relevance to the Overseas Refugee Training Program.

ESL at the Elementary and Secondary Levels

It is estimated that by the year 2000, language-minority students will constitute a majority in 53 metropolitan school districts. The task facing English as a second language (ESL) educators is how to prepare limited-English proficient (LEP) children — many of whom are entering our schools with little or no previous education — for mainstream classes.

To the extent that the TESOL Convention is a barometer of developments in the field, this year's convention signals a growing interest in content-based ESL, an approach that facilitates students' entry into the mainstream by teaching language through the study of subject matter. Other areas of interest were reading and writing, parent involvement, and whole language approaches to learning.

A Cognitive Academic Language Learning Approach for Bilingual/ESL Students

Anna Uhl Chamot, *National Clearinghouse for Bilingual Education*
J. Michael O'Malley, *George Washington University*

The presenters discussed the Cognitive Academic Language Learning Approach (CALLA), an instructional model that combines English language development with content-based ESL and adds learner strategies that help students understand and remember important concepts. The presenters identified three types of learner strategies:

1. Meta-cognitive strategies, such as judging how well one has accomplished a learning task and checking one's comprehension during listening or reading.
2. Cognitive strategies, such as note-taking, summarizing, and using visual images to understand new information.
3. Social-affective strategies, such as working together with other students to solve a problem, or reducing anxiety by using mental techniques to bolster self-confidence.

Social Studies: The ESL Way

Myron Berkman, *Newcomer High School, San Francisco*

Berkman gave a geography lesson in Lao to show how ESL techniques can be used to teach social studies concepts. He demonstrated how abstract terms, such as "coastal" and "tropical," can be made concrete and comprehensible through the use of gestures, pictures, and other visual aids. Berkman emphasized the importance of the "silent period" and "lowering the affective filter" by giving participants plenty of time to hear the new language and by not requiring them to produce it immediately. Berkman advocated an approach that moves from the culturally familiar to the new. Students are eager to talk about their native cultures, he said, and are

more apt to retain information when it relates to what they already know.

Finding Your Way to Elementary ESL Social Studies Activities

Caroline Linse, *Harvard University*
Karen Natus, *Lower Kuskokwim School District, Eek, Alaska*

The presenters demonstrated social studies activities developed for elementary-level LEP students. Among the many activities were two designed to teach the concept and language of directions. In "Race to the North Pole," students stand on a 20-foot by 20-foot square on the floor, labeled with compass points N, S, E, W. The teacher then reads directions from cards, such as "Go west three steps." Each student takes a turn following the directions, and the first to reach the North Pole wins the game.

A second game, "Map Toss," has students take turns throwing a bean bag at a large map of a city, town, region, or state. The student calls out the name of a place and throws the bag. A student who hits the target gets ten points. The student with the most points wins.

Teaching Mathematical Concepts and Problem Solving in ESL, K–6

Leslie Kirshner, *McKinley Elementary School, Philadelphia*
Theresa Corasaniti Dale, *Center for Applied Linguistics*

This workshop demonstrated activities to teach basic math concepts and operations, as well as the language of math word problems. Kirshner presented activities to teach place value, pre-number skills, and the four basic operations, using Cuisenaire rods, flats, and cubes.

Cuisenaire rods are introduced to students by having them select by color, classify by length, complete a sequence, and show relationships — tasks that start students thinking about concepts basic to math. At a slightly more advanced stage, students use rods, cubes, and flats to learn place value and basic math operations.

For example, to learn the concept of addition, the teacher shows students a purple rod, which is twice the length of a red rod, and then makes a "train" with two red rods. The teacher then points out that "Red plus red is equal to purple." While the focus is on the concept, students simultaneously acquire the language of math.

In discussing math word problems, Dale emphasized that language skills are a prerequisite to successful problem-solving. Students identify the parts of a word problem in terms of the information the problem gives, what the problem asks, and what the student needs to find. This activity can lead students to a discussion of whether a problem includes irrelevant information, insufficient information, or just enough information to solve the problem. Dale also demonstrated how students can act out word problems, such as this one: "If a student goes forward two steps and back one, how many steps will it take to reach the other side of the room?"

Integrating Content Reading into ESL: An L2 Preview Approach

Dennis Terdy, *Illinois ESL/Adult Education Service Center*

Since reading is now viewed as an interaction between what's on the page and what's in the reader's head, one of the tasks of the reading teacher is to make sure that students are prepared for the reading task. Terdy demonstrated the L2 Preview Approach, which prepares students for cognitively demanding texts. The approach includes four steps:

1. Write a word on the blackboard that relates significantly to the reading material. Have students tell what they know about the word.
2. Identify three or four "personal questions" for students to discuss before their first reading.
3. Identify one question that will help students focus on the subject matter.
4. Assist students with "SQ3R" (Survey, Question, Read, Recite, Review) techniques.

Young Children Composing: A Web of Interconnecting Elements

Virginia Allen, *Ohio State University*
Joy Kreeft Peyton, *Center for Applied Linguistics*
Katharine Samway, *Multifunctional Resource Center/Northern California*
Carole Urzúa, *University of the Pacific*

This colloquium focused on the writing processes of elementary-level LEP students. Joy Kreeft Peyton discussed the results of her research concerning the effects of dialogue journals on the writing development of first graders. Peyton looked at the use of dialogue journals in light of three

questions: Would dialogue journals work with this age group? What resources would the children use in their writing? How would their writing develop over time?

One month after school began, the children started to write and draw in their journals. The students used sightword labels posted around the room and eventually began using printed matter from home, such as words on shopping bags. No spelling was corrected by the teacher. The children advanced from copied words through invented spelling to correct spelling, and, over time, their sentence structure increased in complexity. Toward the end of the year, the students began to write longer pieces, such as lengthy descriptions of personal problems. Their progress was attributed to an environment rich in the printed and spoken word, and opportunities to write on subjects that interested them.

Katharine Samway reported on her investigation of how children evaluate peer writing. LEP second/third graders and fourth/fifth graders were placed into small groups where they read and discussed each other's stories. The children then put each story into one of three piles — not so good, good, and very good — and were asked to explain their choices. All comments were put into one of ten categories, such as *retelling* ("It's about a bird and a witch is putting a spell on them"), *liking* ("Because I like satellites and space . . ."), value-related ("Exciting to learn . . ."), and *crafting* ("It didn't explain too clearly"). Among Samway's findings:

1. Older children had more crafting comments.
2. Younger children had more retelling and liking comments.
3. The more effective writers had more crafting comments.
4. Teachers were more pleased with the crafting type of comments than the liking type of comments.

Carole Urzúa presented a model of the writing process that describes the writer as madman (creator), architect, carpenter, and judge. Emphasizing that writers need readers, as well as editors, Urzúa encouraged teachers to help students with their writing in a non-judgmental, supportive manner. Discussing each draft with the student, asking questions about the piece, helping with word choice, and asking about the student's satisfaction with the product all support the students in their revisions.

Virginia Allen reported on her study of how ESL and native-English speaking elementary-level children acquire vocabulary — an important question, since research indicates that vocabulary knowledge is a predictor of reading comprehension and critical to academic success. Allen's findings:

1. Both groups made an effort to connect meaning to words.
2. Learning the definition of words does not help in learning the meanings.
3. Word meaning can be culture bound. For example, the verb phrase *take over* meant one thing ("to take something to someone") to the native-English speakers and another ("to take control through military action") to the Southeast Asian students.
4. Narrative context helps students figure out and remember meaning. Students hearing or reading a word for the first time are more likely to grasp and remember its meaning when the word is part of a narrative.

Home and School Collaboration: Involving Parents in Literacy Development

Maudry Viola, Barbara Murphy, Anna Gray, *and* ***Susan Tompkins,*** *Chinle Primary School, Arizona*

The presenters discussed the Navajo Parent-Child Reading (NPCR) program, which encourages parents to get involved in reading with their children, both at home and at school. The rationale for the project is a growing body of research showing that children who have pleasant reading experiences at home do well in reading at school. Children who read at home tend to view reading as an enjoyable activity, learn that print represents speech, and learn to ask questions and talk about what they have read.

In the NPCR program, both native-language and English materials are used. Interest is sustained by using reading materials about Navajo history and culture.

Meaningful ESL Activities for a Whole Language Approach

J. Wesley Eby, *Wingate Elementary School, Navajo Reservation*

Eby discussed the whole language model he uses in teaching ESL to elementary-level Navajo students. The whole language model puts into practice many of Krashen's theories of language learning. It provides plenty of "comprehensible input," presents "whole language" in meaningful contexts, and lowers the "affective filter." Whole

language activities begin with the concrete, and are based on the students' own background and experiences.

Eby demonstrated several activities exemplifying his approach. In one, students use print from their own environment to make reading materials — such as a TV guide or an ad for a supermarket. In another, students work with a collection of objects — such as eating utensils — that have at least one common attribute. Students talk and write about the objects in terms of their functions, similarities, and differences. In a third activity, students take a shape (the letter *B*) and transform it into something else (a hill).

Assessment of Limited-English Proficient Students: A Whole Language Approach

Else Hamayan, Eleni Kokkino,** and **Judy Kwiat,
Illinois Resource Center

The presenters discussed the application of whole language principles to assessment. Whole language assessment is based on the following premises:

1. There is a need to assess the whole learner — that is, to take into account the social, academic, and physical environment of the student.
2. Testers should attempt to capture the student's array of skills and abilities.
3. Assessment should consist of activities with an authentic communicative function.

Assessment instruments with these characteristics tend to be informal, direct, and integrative.

The presenters then described assessment measures currently being used in Illinois. To assess oral proficiency, an oral interview or a story retelling task can be used. Samples can be rated holistically according to a set of criteria that describe proficiency in five areas of oral language: accent, grammar, vocabulary, fluency, and comprehension. Literacy can be measured with a cloze test and a functional dictation test, in which large chunks of prose related to a single topic are dictated to students. It was suggested that a writing sample— such as a language experience approach (LEA) story — also be obtained, and rated accorded to holistic criteria.

The presenters strongly recommended that native-language proficiency be assessed with the same kind of informal measures used to assess English proficiency. The assessment of content-area knowledge was also recommended.

Mental Health Issues

Past TESOL presentations on refugee mental health have tended to be descriptive, outlining the stages of resettlement that refugees typically experience. This year there was more attention paid to what the teacher can do to promote mental health and alleviate stress.

Promoting Mental Health: An ESL Teaching Approach for Adults

***Michael Paul,** American Council for Nationalities Service*
***J. Donald Cohon,** University of California, San Francisco*

Refugees and Immigrants: An Eye to Mental Health

***Clifford T. Meyers,** YMCA ELESAIR Project, New York City*

All three presenters agreed that the close relationship between teacher and student makes the ESL classroom a natural place to deal with mental health issues. The sensitive and informed ESL teacher can help students deal more effectively with stress, but teachers were cautioned to direct their efforts toward prevention, rather than treatment.

In their joint presentation, Paul and Cohon discussed two general categories of preventive strategy: promotion of mental health and development of coping skills. (See p. 66 of this issue of *Passage*.) Such an approach demands considerable sensitivity to the cultural backgrounds of individual refugees, the presenters emphasized. One person's approach to reducing stress — confronting the source of the stress, for instance — might serve only to increase another's discomfort.

Reading

For years, the debate in reading has been between two models of reading: the top-down model and the bottom-up model. In the first model, the reader processes text in a letter-by-letter, word-by-word, phrase-by-phrase, and sentence-by-sentence fashion. According to the second model, the reader processes large chunks of meaningful language. The knowledge the reader brings to the reading task contributes more to comprehension than what is visually displayed on the page.

In recent years, reading theorists have proposed a third model — the interactive model — which takes into account both top-down and bottom-up processing.

Several presentations at TESOL this year discussed the relative merits of these three models. The following session included a concise, comprehensive summary of what is now known about the complex process of reading.

What Every ESL Teacher Should Know about Reading

William Grabe, *Northern Arizona University*

Grabe began by defining the reading process. Reading is rapid (we normally read over 200 words per minute), purposeful (we read something because it interests us), comprehending (we read to find meaning), and interactive (both the reader and the text contribute information), and it develops gradually (it takes a long time to become a fluent reader).

After discussing six skills involved in reading — word recognition, knowledge of vocabulary and grammar, knowledge of the world, ability to evaluate critically, and awareness of language itself — Grabe turned to a discussion of reading models. Neither top-down nor bottom-up models adequately explains the complexity of the reading process. The bottom-up model ignores the contribution the reader makes to comprehension, while the top-down model is too quick to dismiss lower-level processing (such as reading in a letter-by-letter fashion) which we now know that even good readers employ when faced with unfamiliar words. The interactive model proposes a synthesis of both bottom-up and top-down processes. According to this model, we use all skills as needed, and we often use more than one simultaneously.

Grabe noted a fourth model, the developmental model, which tries to explain how a child develops into a fluent reader. One theorist, Jeanne Chall, suggests that children learning to read pass through six stages: pre-reading, initial decoding, context-driven reading (as in the language experience approach), reading to learn, recognizing various viewpoints, and critical, controlled reading.

A fifth model — which Grabe called "The Garden of Eden" model — assumes that "books are everywhere, hanging from every tree and bush, just waiting to be plucked" and that "if we just give students books, they will figure it out on their own." Grabe disputed the notion that learners acquire reading without formal instruction. "While we are in a state of confusion over how to teach reading," he said, "one thing is clear: reading is a learned activity."

Given what we know about reading, a reading program should include intensive practice in the skills and strategies needed to become good readers, as well as plenty of opportunities for extensive reading, Grabe said. In discussing instructional practices for low-level learners, he recommended the language experience approach (LEA) and the whole language approach (which generally incorporates LEA activities), along with skills development.

Like other reading specialists, Grabe questioned the value of basal readers, which tend to use material culturally and linguistically unfamiliar to ESL learners. Use of phonics may also be of limited value to students who lack an extensive oral vocabulary.

The Overseas Refugee Training Program

Four sessions at TESOL gave refugee educators in the U.S. an opportunity to learn about the overseas program.

U.S. Department of State Pre-Entry Training: Update

Pat Hunter *and* ***Nina Jaico,*** *International Catholic Migration Commission*
William Helz, *the Consortium*
Kathleen Hamilton, *Intergovernmental Committee for Migration*
Lois Purdham, *World Relief Corporation*
Cao Anh Quan, *Florida International University*
Kathleen Corey, *Center for Applied Linguistics*
Ed Geibel, *U.S. Department of State*

This colloquium focused on recent developments in the overseas training program. William Helz, Nina Jaico, and Pat Hunter described how the program serves refugees with special needs: 17- to 19-year-olds, the elderly, pregnant women and women with young children, and low-level learners.

Nina Jaico, an ESL supervisor at Bataan, described a literacy program for low-level learners. The high-interest, low-level reading material includes stories written by the students themselves. William Helz, ESL coordinator at Phanat Nikhom, described Phanat's native language literacy program which teaches low-level students how to read and write their own language as a basis for English language development.

Pat Hunter, Bataan's Work Orientation program officer, talked about programs for women, older learners, and young adults. Women learn about pre-natal care, day care, and employment opportunities while instruction for the older learner includes topics on secondary wage earning and changing family roles. Instruction for 17- to 19-year-olds is designed to help young adults make appropriate educational and employment choices.

Lois Purdham, technical director of Preparing Refugees for Elementary Programs (PREP), discussed this newest addition to the overseas training program. Offered to all 6- to 11½-year-old Laotian, Cambodian, and Vietnamese children, PREP gives students the language, academic, and social skills they will need to succeed in U.S. elementary schools. The PREP schedule includes reading and writing, language/conceptual development, math, recess (guided play), and enrichment.

Kathleen Hamilton, coordinator of the cultural orientation (CO) program for Eastern European refugees, talked about that program's efforts to prepare Eastern European refugees for resettlement in the U.S. The overall objective of the program — which takes place in sites in Germany, Yugoslavia, Austria, and Italy — is to give refugees a realistic picture of life in the U.S. The program emphasizes that the American system involves choice and decision-making and entails individual responsibility.

Quan Cao, a guidance and counseling specialist, gave a personal account of a recent visit to Bataan from the complex perspective of a bicultural individual returning to Asia after a 20-year absence.

PASS: Preparation for American Secondary Schools

Joseph MacAde, *the Consortium*
Richard Lambrecht,
International Catholic Migration Commission
Margo Pfleger *and* ***Kathleen Corey,***
Center for Applied Linguistics

Joseph MacAde, PASS principal at Phanat Nikhom, and Richard Lambrecht, American Studies curriculum developer for PASS at Bataan, provided an overview of a program that prepares refugee youth for U.S. high schools.

The 20-week program provides instruction in ESL, math, and American studies. The ESL curriculum teaches survival oral competence as well as grammar, reading and writing, and includes content-area instruction. The math curriculum exposes students to basic computational and problem-solving skills and emphasizes the language of mathematical operations. American studies focuses on the values and skills teenagers need in order to adjust to a U.S. high school.

Over the 20-week period, students are exposed to common school experiences, such as extracurricular activities, eating in a cafeteria, going to the library, and going to homeroom. Other ways in which the program simulates an American school are by requiring students to do homework, take tests, change classes at the sound of a bell, carry hall passes, and interpret report cards.

Parents are encouraged to get involved in their children's education. They attend parent-teacher conferences and read and sign notes from school. In the case of discpline problems, parents may be asked to see a counselor or the principal.

PASS's Counseling Department acknowledges that refugee students, regardless of background and family strength, are experiencing the extraordinary stress that comes with being both a refugee and a teenager. Students are encouraged to talk with the counselors about personal, family, and school issues.

Margo Pfleger reviewed the preliminary results of a tracking study conducted by the Center for Applied Linguistics. The study compares the academic achievement and social adjustment of PASS graduates with those who have not received PASS training. Preliminary findings show that PASS-trained students did significantly better than untrained refugee students in all skills, including English, school and study skills, computation, and cultural orientation. PASS made the most difference for students with little or no previous schooling.

A student profile that accompanies every PASS graduate was shown. This profile includes general background information about each student, such as previous educational background and vaccination records, as well as a general rating of the adolescent's school and academic skills. It was suggested that teachers request this profile from each PASS graduate, since many students do not give it to school personnel.

Survival English for Deaf Refugees: Educating Students and Families

Ginggaew Lewis, *the Consortium*

Ginggaew Lewis, an ESL teacher and curriculum developer at the Phanat Nikhom Refugee Camp, discussed Phanat's educational program for deaf refugees. Through the use of international sign language, deaf refugees are given — many for the

first time — the experience of "talking" to others. In fact, one of the problems in the deaf class is trying to keep a cap on "conversation." The program's ESL and Cultural Orientation curriculum is a simplified version of the competency-based curriculum in the mainstream adult program.

Ms. Lewis gave a moving profile of two of her students: Toua Xiong, a 27-year-old married Hmong man, and Narin Moth, a 23-year-old single Khmer women. Both have been deaf from birth. Neither has allowed their handicap to interfere very much with their lives. A farmer in Laos, Toua takes care of his mother and son and enjoys dancing and social activities. A skilled jeweler, Narin takes care of her mother and enjoys karate. In a first asylum border camp, Narin learned Khmer sign language. Like many of Phanat's deaf students, Narin is eager to learn, and works hard to prepare herself for her new life in the U.S.

Cultural Orientation and Pre-Employment Training for Refugees

Jongkon Arkardwipard, *the Consortium*

The focus of this presentation was Phanat Nikhom's Work Orientation (WO) component. The presenter, a WO supervisor, showed slides that included scenes from the fast food, wood working, and sewing simulations. These carefully structured simulations give students a chance to practice job-related language, basic skills, and CO points, in a setting that replicates an American workplace.

A discussion period gave refugee educators in U.S. programs a chance to talk about the successes and difficulties they have experienced in preparing their students for the workplace.

TESOL '88 will be held in Chicago, March 8 -13.

This report was written by ***Don Ranard,*** *with contributions from Refugee Service Center staff members* ***Margo Pfleger, Elizabeth Tannenbaum, Flor Mejorada,*** *and* ***Kathleen Corey. Neil Anderson,*** *former staff member of the Refugee Service Center, also contributed to the report.*

Just Between You and Me: Student Drama at PASS

Jovito L. de la Paz with Richard Lambrecht
Philippine Refugee Processing Center

I was using a series of workshop-like drama activities in my advanced ESL class in the Preparation for American Secondary Schools (PASS) program at Bataan. After students heard some sample dialogues and were introduced to short stories, they tried transforming a story into a play. At other times, students modified a picture story by supplying the dialogue, deleting a scene, creating a more colorful character, or altering the ending. Eventually, the students asked about putting on a production, and I enthusiastically agreed. It would be the culminating activity for this part of the ESL course.

To begin the work on acting, I created exercises to help students shed their inhibitions. They joined in group work, beginning with simple concentration exercises and going on to other activities involving more movement, using their bodies to create emotions and portray characters. Simple dialogue was used to develop a situation or scene. The students defined the relationships of created characters through voice pitch levels and body movement. Soon, they were able to convey a range of emotions convincingly.

I began work on the script. The students preferred situations similar to their own life conditions and characters with whom they could easily identify. It was Christmas break when I wrote the script of "Just Between You and Me." As I wrote, I already had two actors in mind for the play. This guided me in limiting the scope of the production and tailoring the script to these students.

The stage design was entirely the work of the students, using only the resources available in the camp. Two students were trained to light the play, and cue sheets were made for them. At one of the rehearsals, I asked one student to provide appropriate background music. The next day, he played a Bach prelude, which certainly intensified the mood of the play.

During the performances, the students were the ones running the show; I just sat with the rest of the audience. The teamwork was obvious throughout the performances, and stage discipline was carefully observed. Although the cast and crew were all amateurs, they handled their jobs in a professional way, making quick on-the-spot decisions as minor problems arose. At one performance, the audience stayed seated at the end of the production, apparently waiting for more. To resolve the situation with minimum embarrassment, one of the students stepped out front and made an impromptu announcement, saying, "thank you for coming to the show."

Several performances of the student production were given for student and faculty visitors from George Dewey High School and Subic Naval Station, as well as at the International School of Manila, as a part of student exchanges. Through them, viewers were able to understand some of the problems that refugees encounter, matters they would later share through a pen-pal letter exchange.

The student drama productions allowed the students from the American schools to empathize with refugee students on a personal level, which created a lot of comment and publicity. This reaction has resulted in a regular exchange program between the schools, emphasizing different subject areas of school curriculum and student life: drama, ESL classes, art exhibits, musical presentations, cultural shows, school dances, sports events, and class visits.

Responses from the Actors

Truong Vo Hoang Dung: I was so nervous when I was chosen to act in the play, but I couldn't refuse that job. I thought that it would be difficult

for me, because I had never acted. For me, the most important thing was not to be shy, but I'm always shy. It was so hard for my ESL teacher, the director of the play, to teach me not to be shy. He always told me to forget that I'm Dung, to be the character in the play. It was really hard for me to get into the character, because I always forgot what to do while I was practicing the play. Sometimes I didn't give the correct feeling for what I said. The rehearsals went for quite a long time, and I think that was a good thing for me so I wouldn't be shy when I was in the real performances. The first time it was a performance with a big audience. It was not smooth, but as I acted longer, the show became smoother and better. After each performance, I'm a little less shy, and a little better in conversation. If I'm asked to speak in front of people, I'll be ready to talk. It improved my English.

Tran Xuan Tien: In class, when I was chosen to act in the play, I was so afraid, because I had never done any acting before. And also I found it very difficult to memorize all the lines in the script, as well as how to deliver the lines in an acceptable way. Not only that, I had to act so the audience

Right and Below: *PASS students Tran Xuan Tien and Truong Vo Hoang Dung as the "Just Between You and Me" brothers at an outdoor drama performance at the PRPC.*

Photos by Dan Pamintuan.

would understand us easily. I tried to refuse, but my teacher (also my director) encouraged me. Finally, I agreed to act, because I wanted to experience it. When we had all agreed, we started our work and tried our best to practice. The director did many things to make us understand the story. He helped me correct my pronunciation and other things, too.

As days passed by, I got tired of practicing. We did so many rehearsals! But because of this, we were able to finish our work, and the practice became polished. After the shows, I became a self-confident person. I am not so shy now when I speak to another person. And after the show, I find myself improving with my English.

JUST BETWEEN YOU AND ME
by Jovito de la Paz

Cast:

Tran Xuan Tien as the Big Brother
Truong Vo Hoang Dung as the Little Brother

Production Staff:

Jovy de la Paz	Stage Director
Sammy Salter	Stage Manager
Ly Vinh Phuc	Music Manager
Heng Kim Sung	Light Manager
Truong Ai Phan	Light Manager
May San Juan	Make-up Manager
Valerie Haugen	Publicity Manager
Tran Ngoc Kim Anh	Stage Crew
Le Thi Huy Xuan	Stage Crew
Chhieng Muy Chheng	Stage Crew
Soeung Phannarith	Stage Crew
Pheng Rithea	Stage Crew
Nguyen Bui Hoai	Stage Crew

The play had eight performances at the PRPC and two performances at the International School in Manila.

Excerpt from *Just Between You and Me*
(A one-act play in two scenes by Jovito de la Paz)

Characters: *Luan*, the big brother (14 years old)
Dung, the little brother (13 years old)

Scene I. Palawan, Philippine First Asylum Camp (PFAC). December 1983. One windy afternoon at the seashore. A small, old outrigger with bamboo poles on both sides is in the background. Luan flies his kite along the shore. He's in high spirits and is enjoying flying the kite. Seated close to the boat is his younger brother, Dung. He has a sad, far-away look in his eyes.

Luan: My kite is a good one. It can go up against the wind. How I wish our friends could see this. I'm sure they'd envy me. Come, little brother, help me fly the kite. You'll like it, too. This one is different, not like the others. They could not get up high and would not even glide. But look at this one. It looks like a fighter in the sky. *(Glances at his brother.)* What's the matter with you? Come here and join me. I'll let you hold the string as long as you like. Come on. What takes you so long getting up? Hurry up, while the wind is at its best.

Dung: I'm not interested.

Luan: Did I hear right? *(Dung does not answer.)* What's wrong with you? You used to like flying kites. You even asked me to rush making this one. Stand up and join me now. I want you to enjoy flying this one.

Dung: I said I'm not interested.

Luan: Are you sick? *(Looks at his brother.)* I don't think you are. You're strong as a bull. *(Coaxes Dung.)* Just take a good look at this. With just a shake of the hand, it soars like a jet plane. It goes higher and higher as long as you've got the strings. Why not give it a try?

Dung: I don't like it.

Luan: You'll like it. I'll teach you how to make it glide better. I told you this is not the same as the ones we had before. This one is stronger and lighter. It's also easy to handle, just like chopsticks.

Dung: I don't care.

Luan: You're in a bad mood. Why? *(No answer.)* I think I know. *(Teases his brother.)* You're in love.

Dung: No!

Luan: Yes, you are.

Dung: I'm not!

Luan: Then come and join me flying the kite. You used to love this. You wouldn't even need an invitation to hold the string. You'd just grab it. *(Dung grunts.)* Maybe it's true. *(Teases his brother again.)* You don't like to fly the kite because you're thinking of someone else — someone very special.

Dung: That's not true!

Luan: Tell me. Who is she?

Dung: Stop it!

Luan: All right then, but don't shout at me. I only want you to enjoy this kite. Look again. It dives like a real fighter. There. There it goes again! See? I told you this is real fun! If Quang would see this, he'd surely envy me. I don't like him. He's selfish and he envies anybody who outsmarts him. *(To Dung.)* Keep away from him. Quang is a troublemaker. *(Looks back at his kite.)* Hey, look at this again. It's so steady now. This time it looks like a hawk! The wind just keeps it there. It is so nice to look at! Come, little brother, don't miss the fun! Stand up and join me here.

Dung: You go on and leave me alone.

Luan: I can't understand you. You were in such a hurry for me to finish this kite. Now that it's up in the air flying with all its might, you won't even stir from your seat. You're so strange today. What's wrong with you?

Dung: Nothing is wrong with me.

Luan: Nothing? How come you're acting like that? *(Dung does not answer.)* All right. If nothing is wrong with you, come and hold this for a while. You'll enjoy this.

Dung: I can't!

Luan: Why not?

Dung: I don't like it!

Luan: It's true then.

Dung: What?

Luan: You're in love.

Dung: No!

Luan: With whom? Tell me.

Dung: Stop it!

Luan: I won't tell anybody.

Dung: Please!

Luan: Just between you and me.

Dung: Please stop it!

Luan: *(Continues teasing.)* Trang? Is it Trang?

Dung: No!

Luan: Now I know.

Dung: What do you know?

Luan: Trang. She's the girl you're in love with.

Dung: That's not true!

Luan: Yes, it's true. You don't want to fly the kite because you're thinking of her. I saw you in class looking at her many times. Then you became very quiet. Maybe you're dreaming of her.

Dung: That's not true!

Luan: Not true? Then why don't you stand up and join me here?

Dung: That's it! You're saying that so you'll make me fly the kite. But I won't.

Luan: Sometimes I don't know what to do with you. You're so stubborn.

Dung: I want to see Father and Mother, our little brothers and sister. I want to go home.

Luan: Then go home and leave me alone!

Dung: *(Starts to cry.)* I want to go home.

Luan: Come on, don't cry. I'm sorry I shouted at you. But please don't make it so hard for me. I was only teasing you. I don't want you to be sad. We're a thousand miles away from home. Our parents told me to take good care of you. I do, don't I? So please, don't cry.

Dung: Each time I think of home, I become sad.

Luan: Who isn't? I, too, become sad whenever I think of home. But it won't help us any. We've got to do something else — something that will keep us busy — like flying this kite. That's why I want you to join me. I know how you feel. But we need to be strong, like our kite that flies in the sky. If we are, we'll always be up high. Don't you see? Father and Mother want us to be here. We have no future in our land. Our parents sacrificed a lot. Four bars of gold is a fortune. We're lucky we made it here. Others I heard were not lucky enough to reach the shore. But we are.

Dung: Why didn't Father and Mother come with us?

Luan: They'd like to, but we still have little brothers and a sister. Our parents cannot afford to pay the boatman for all of us. So they decided we go first.

Dung: We've been here for such a long time.

Luan: And not long from now, we'll be in Bataan.

Dung: We always keep on waiting.

Luan: While we wait, we can fly the kite. Look, now it's moving swiftly and beautifully.

Jovito de la Paz *has been an ESL instructor in the PASS program at the Philippine Refugee Processing Center since October 1985. Previously, he taught communication arts, creative writing, journalism, and theater at secondary schools in Manila. Besides writing and directing many student productions, de la Paz has performed in dramas produced by Teatro Pilipino at the Cultural Center of the Philippines. He holds a BA in English from Far Eastern University and is a candidate for a Master's degree in Philippine literature at Ateneo de Manila University.*

Richard Lambrecht, *who has been involved in the PASS program at the PRPC since January 1986, is the curriculum developer and evaluator for American Studies in that program. His previous experience includes working with refugee and migrant students as district reading supervisor in southern California, and teaching native American students in Montana. Lambrecht has an MS in guidance and counseling and a BS in education from Eastern Montana University. He also holds an MA in English from the University of California, Los Angeles.*

Learning to Write: A Demonstration Project

Celsa Alojado with Candelaria Tolentino and Sharon Snyder
Philippine Refugee Processing Center

When I asked Bonxou to go to the board, her classmates rushed to defend her, warning me, "Bonxou no write, no write!" Indeed, during that first week of classes, Bonxou could not do much with pencil and paper. She struggled for over an hour copying her first name from her name tag, resting after each letter as if she had completed a long, exhausting walk. She could write, but it was an ordeal for her.

Bonxou, a 53-year-old Lao woman, was one of 14 students in my Level A class. There were nine other Lao students in the class, and four from Vietnam, two of whom spoke Chinese as their native language. The oldest was 55 years old, and the youngest was 41. All were placed in Level A, but some had rudimentary writing skills.

Although I had several years of experience teaching beginning-level refugees at the Philippine Refugee Processing Center (PRPC), I had quite a few apprehensions about this class, and so did my supervisor, Candy Tolentino. The experimental class was a bit different from the usual low-level ESL classes. This was to be a demonstration/experimental laboratory class for an instructional approach that had been described to us by our program officer, Sharon Snyder.

Although the four language skill areas of listening, speaking, reading, and writing are all taught in Level A classes, reading and writing skills have traditionally been given less emphasis than the others. More time in A-level ESL classes has been spent developing the oral communication skills that would enable students to survive in the U.S. Reading and writing have generally been limited to a few sightwords and form-filling exercises.

In this demonstration class, reading and writing skills played an equal role with the listening and speaking skills. The four skills were not handled separately in reading/writing and listening/speaking sessions; on the contrary, they were integrated to mutually support each other. This has been called a "holistic" approach to language instruction. The purpose of this experimental class, then, was to show that the four language skills could be given equal emphasis without sacrificing oral/aural proficiency.

The first day of class was videotaped. Candy operated the video equipment, and Sharon took copious notes, documenting my initial lesson. The lights glowed and Sharon scribbled away as I tried to find out about the students in the class: their needs, interests, background knowledge, and learning strategies. From then on, this diverse group of students and I got used to observers and visitors in the classroom. The days when I would be alone with the class were so rare that the students would greet me with, "Celsa, only one teacher today? Where's Candy? Where's Sharon?"

After class each day, Candy, Sharon, and I met for a reflection session. We analyzed what had occurred in the day's class, looked for likely points of departure for the future, and discussed the next day's lesson. These were supportive, interesting sessions, and I looked forward to them. I believe they have been a great help in my professional growth.

Candy and I both grew more at ease and more confident about the project as it progressed. The rather abstract concepts we were using as a basis for the class began to take shape, as we prepared materials for the lessons and tried out teaching techniques. The materials were high-interest illustrated books, magazines, and brochures. We employed a range of techniques, all of them aimed at promoting student independence (from the teacher) and integrating language skills instruction. The students, at first uneasy in this non-traditional classroom, eventually showed satisfying progress and enthusiasm.

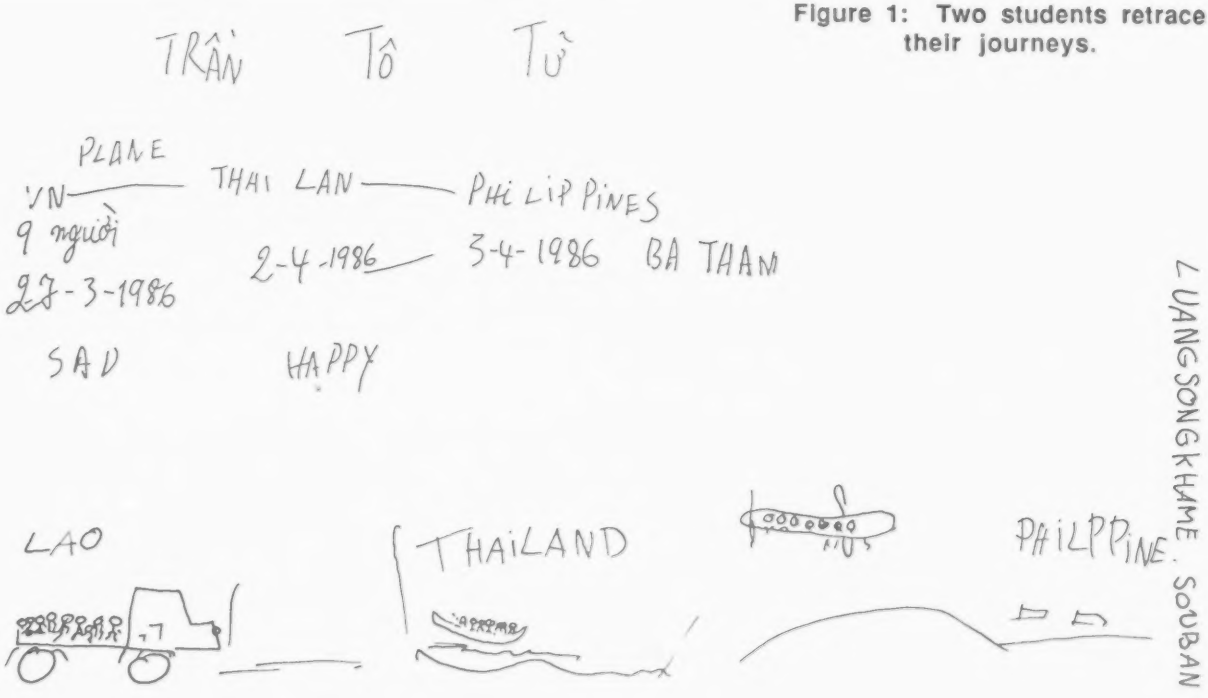


Figure 1: Two students retrace their journeys.

Rationale

The rationale underlying our holistic approach to literacy instruction can be summarized in seven points.

1. Written language is learned in the same way and with the same ease as oral language, when occurring in a functional context. In other words, literacy instruction is to be approached not as simply decoding symbols, but as a way of accomplishing things. Official forms, street signs, and student-created writing play an important role in this approach (Harste, Woodward, and Burke 1984).

2. Meaning is central to both oral and written language. Imagine how difficult it would be to learn to speak if one were mostly exposed to only the random sounds that English uses — if one heard sounds like *eeeee* or *zzzzz* and were somehow expected to turn them into words. Similarly, literacy learners can be confused by materials that divide language into meaningless segments. They learn more readily when the reading materials are based on their language use and current experiences with the language (Goodman and Goodman 1980).

3. Background knowledge and experiences are key contributors to written and oral language comprehension. These experiences can be drawn not only from the students' varied pasts, but also from occurrences in the classroom. Instructional strategies must be designed to provide such experiences (Eisner 1982).

4. Learning is social. Language learning is supported by peer and other interpersonal interactions. Individuals participating in group literacy "events" are able to collaborate with one another, share experiences, and support one another's literacy experiments. This means that there will be talking in the classroom as students read, write, or draw (Halliday 1978).

5. Literacy is a lifelong process. All participants in the holistic classroom — teacher, supervisor, and students — are involved in adding to their current store of literacy knowledge (Harste, Woodward, and Burke 1984).

6. A low-risk environment encourages learning. The learners should feel that they have the freedom to experiment and that they are the most important monitors of their learning. They need to develop self-confidence and trust in themselves as they learn to read and write (Graves 1982).

7. Reading, writing, listening, and speaking interact in a mutually supportive way. It does not confuse the student when all these language skills are used in class from the very beginning. Rather,

each reinforces understanding of the language as a whole (Weaver 1980).

Classroom Activities

Even in the early classes of our demonstration project, activities attempted to reflect the expressed needs and interests of the students, encouraging them to take responsibility for their learning. At first, students had a very difficult time expressing themselves in English, so they used gestures and drawings to communicate. We encouraged this so they would understand that it was all right to ask us how to say the things they wanted to talk about in English. From the practice of asking the teacher to help, students gradually became used to relying on other resources, such as dictionaries, notes, phrasebooks, and their peers.

Teacher-made stories were developed and used to introduce topics for class discussion. An example illustrates how such stories serve not only as a demonstration of conversational English, but also as a springboard for student-initiated language development. On the third day of class, Candy told the class about a trip she had taken to Hong Kong. When she described her problems at the customs desk in the airport, the students reacted with emotion, recalling their escape from their countries. Since they could not explain their feelings in English, various facial expressions were drawn on the board. Later, the students tried to share experiences about their journeys from Laos and Vietnam to their countries of first asylum. We encouraged them to use gestures, facial expressions, illustrations, and such English expressions as "Please write," "Please read," and "What is this in English?" Students were able to illustrate their journeys, showing how they travelled, who their companions were, and how they felt (see Figure 1). Some students were more interested in illustrating the kind of lives they had in their homelands.

Another way the teacher initiates, and then allows the students to guide, is through the use of books in the classroom. "Free reading and book exploration" was one of the activities we used in the class. During this time, students were free to read any of the books, atlases, pamphlets, and magazines that had been placed on tables in the room. Students were given an hour to explore the reading materials. They looked over all the covers and chose whatever they wanted to browse through. Those who could not yet read the materials enjoyed looking at the illustrations, and asked me or their classmates the English words for the pictured items.

These materials were always available for students who had finished working on their assigned tasks ahead of their classmates. Gradually, they developed the habit of reading and browsing through the materials in their spare time before, after, and during the class. One of my students would always be at the classroom early, awaiting my arrival to ask, "Teacher, you have new books today?"

Book exploration helps the teacher know what the class interests are, and aids in planning lessons for subsequent sessions. The books that generated the most interest in our experimental class were illustrated books about sewing, gardening, transportation, and the U.S. Students also liked picture dictionaries, maps, news magazines, automobile magazines, and even story books intended for children. The bilingual dictionaries kept on hand were in constant use.

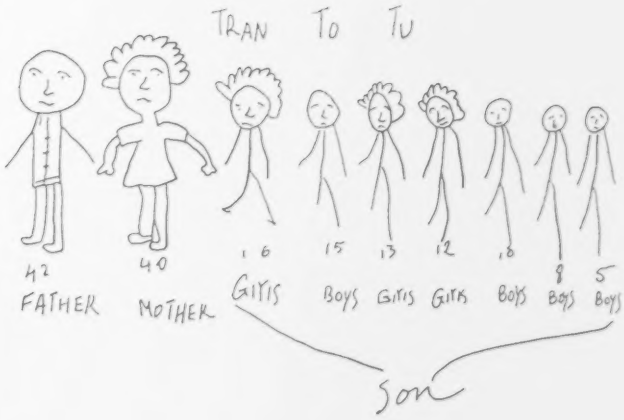
In the activity called "news reporting," the students initiate, and the teacher guides. A Vietnamese student, Nhung, wanted to share what he had witnessed in his neighborhood the previous evening. Two Amerasian youngsters had gotten into a scuffle and were eventually apprehended by camp authorities. Nhung, pantomiming a fighter's movements, told us that they had been "boxing." "The two Amerasians were fighting," I explained. "Boxing and fighting are the same?" another student wanted to know, so I explained the difference. A Lao man wanted to know what an Amerasian is. After I explained, the students blurted out that there were many Amerasians in the room next door. Similar incidents were recorded regularly in our news reporting activity. Students shared news they got through the grapevine in their neighborhoods, letters from friends and relatives, or things they'd read about or heard through news media.

The news reporting procedure begins with the students recalling what interesting events they've heard or seen recently. These might be shared through pictures and gestures, as well as words. There is usually a great deal of peer teaching at this point, as well. The teacher supplies the English terms needed and then guides a re-telling of the news in English. Summarizing after each student's contribution, the teacher writes the news on the blackboard, being sure to include the reporter's name: "Last night at 7:00, Nhung saw two Amerasians fighting. A soldier came and took them to jail." The collected news items provide worthwhile, high-interest reading material for the entire class.

When selecting any technique for use in the class, we use Snyder's (1987) standard set of criteria:

1. Will this connect with the students' backgrounds?

Figure 2: Record of an average student's progress during the 12 weeks of instruction.



My NAME IS
TRAN TO TU : MAY 9 1986
I M : POLICEMAN - 1967 - 1975
di linh - 1967 - 1975
MECHANIC - 1975 - 1986
thợ sửa xe - 1975 - 1986
COME PHILIPPINES IN 2-4 1986

MAY 8 - 1986 MY FAMILY
TRAN TO TU - 42 : Myself - tôi
Ly MUOI - 40 : WIFE Vợ
TRAN NGOC THANH - 16 DAUGHTER - Con gái
TRAN VI HOA - 15 : Boys. Son : Con Trai
TRAN NGOC HUONG - 13 : DAUGHTER - Con gái
TRAN NGOC HANG : 12 - DAUGHTER - con gái
TRAN VI DUONG - 10 : Boys - Son : con TRAI
TRAN VI LOI - 8 : Boys - son : con TRAI
TRAN VI PHUC - 5 : Boys - SON : CON TRAI

GIA DINH Toi GOM Co 9 NGUOI

THERE ARE 9 PEOPLE IN MY SAMILY

MAY - 14 - 1986 TRAN tg TU
I CAT Rice IN the aFter NOON : 12:00
I Fan children to sleep : 1:00 - 2:00
I FIX CARS. A MECHANIC : 2:00 - 4:00
I GO home : 4:00 - 4:30
I Take abth 3. Boy 4:20 - 5:20
I COOK : carry water 5:20 - 6:30
I cat Rice 6:30 - 7:00
ITo Sleep 8:30

THURSDAY JUNE - 5 - 1986 NAME TRAN TO TU
NEWS TO DAY
yesterday & teacher CANDY-CELSA and Walked
together to the hospital - I SEE DOCTOR get the
PLiers use the pliers
I SEE DOCTOR get STETHOSCOPE. Souban had
a check - up.

2. Are supporting communication systems (e.g., illustrations with text, reading while listening, peer consultation while writing) built in?
3. Will this allow students to discover something about language? Will it extend their present knowledge about language systems?
4. Will the student succeed? Is the activity open-ended? Can the student respond at his/her own level?

Conclusion

The example of an average student's progress during the 12 weeks of instruction (see Figure 2) shows clearly how successful our approach was in helping students learn to write. The students' speaking and listening skills were also affected. The Work Orientation (WO) instructors who taught them for the six weeks before departure to the U.S. noticed some particularly assertive, independent learners in their Cycle 76 classes. These were our 14 "experimental subjects." In our class, students learned that they need to play an important and influential role in the learning process, and now they were letting their WO teachers know it.

One of the unforeseen outcomes of the demonstration class has been the production of new materials. Our large-format, illustrated story books were particularly popular. The stories, based on folk tales and legends from our students' own countries, provided easy reading and built student confidence. The large format allowed the entire class to follow the story together, and the familiarity of the tale allowed the readers to predict what words would appear. Now a whole series of these story books is planned, and production is already under way.

The demonstration class fulfilled its purpose. Many instructors and supervisors were impressed with the class sessions they visited and have incorporated the new approaches into their own lessons. Throughout ESL classes at A and B levels, teachers are showing that reading and writing do not have to be delayed until there is substantial oral proficiency in English. Our refugee adult students are learning all the language skills in a supportive and responsive classroom atmosphere.

Sharon Snyder is the program officer for instruction of the A and B levels of ESL at the Philippine Refugee Processing Center in Bataan. Before joining the staff there in 1986, she was a reading instructor at Indiana University, where she earned her PhD in reading education. Snyder has done reading tutoring for beginning readers and ESL students in the U.S. and has conducted research on reading instruction and literacy. In addition to her doctorate, she holds a BA in German from Bluffton College in Ohio and an MA in linguistics from the University of Pennsylvania.

REFERENCES

Eisner, E.W. 1982. *Cognition and curriculum: a basis for deciding what to teach.* New York: Longman.

Goodman, K.S. and Y.M. Goodman. 1980. Learning to read is natural. In *Theory and practice of early reading*, L.B. Resnick and P.A. Weaver (Eds.), Vol. 2. Hillsdale, New Jersey: Erlbaum.

Graves, D.H. 1982. *Writing: teachers and children at work.* Portsmouth, New Hampshire: Heinemann.

Halliday, M.A.K. 1978. Meaning and the construction of reality in early childhood. In *Modes of perceiving and processing information*, H.L. Pick, Jr. and E. Salzman (Eds.), Hillsdale, New Jersey: Erlbaum.

Harste, J.C., V.A. Woodward, and C.A. Burke. 1984. Language stories and literacy lessons. Portsmouth, New Hampshire: Heinemann.

Snyder, Sharon. 1987. Unpublished workshop handout. Bataan, Philippines.

Weaver, Constance. 1980. Psycholinguistics and reading: from process to practice. Cambridge, Massachusetts: Winthrop.

Celsa Alojado became a Learning Resource Center coordinator at the Philippine Refugee Processing Center (PRPC) after six years of teaching A- and B-level ESL classes. Prior to joining the International Catholic Migration Commission staff at the PRPC, she taught elementary school. Alojado holds a Master's degree in special education from the University of the Philippines.

Candelaria "Candy" Tolentino has been an ESL supervisor at the PRPC since 1982. She was also an ESL instructor there from March 1981 to November 1982. Previously, she was a language coordinator for the U.S. Peace Corps Philippines and taught ESL at a private secondary school in Hawaii. She holds a BS in education from the University of San Agustin in Iloilo City, Philippines.

What can you do? Developing Résumés in A-B Work Orientation Classes

Lolita Calaycay
Philippine Refugee Processing Center

According to at least one survey, the most common problem for Indochinese refugees in getting a job is their inability to identify and describe their past work experience (Literacy 85 1983). This work-related information is necessary to provide a basis for appropriate job development, counseling, and placement for the refugees in the U.S.

The A-B level Work Orientation (WO) component at Bataan considered this information and put together a series of activities that enables students to produce a comprehensive résumé by the end of their six weeks in WO classes. When the idea was first suggested, reactions ranged from "A résumé for A-B students, that's great!" to "What will an A-B student do with a résumé? It might work for C-D-E, but not for A-B."

The negative reactions did not stop us from pursuing the idea, since we believed that if anyone needs a résumé, it's the A-B student who — because of nervousness and limited English — too often reverts to saying, "I don't have any skills," during interviews with U.S. employers. A well-written résumé given to the job developer, case-worker, or American employer provides a comprehensive employment profile of the refugee, and betters his or her chances for employment.

The main factors we considered when designing the activities were the characteristics and needs of our refugee students. Most had been housekeepers, students, farmers, or self-employed in their homelands, and many had been unemployed since 1975. Because many don't have recent paid work experience, they feel limited in what they can offer employers in the U.S. Therefore, the activities we developed for the résumé packet help students identify the many marketable skills they may have acquired in paid or unpaid settings. We decided to spread the activities over two weeks of classes, in order to give the students time to understand the content thoroughly, while gradually building their confidence. This arrangement also helps teachers oversee the writing of 8–24 student résumés, one step at a time.

Each résumé has five sections: Personal Data, Work Experience (paid or unpaid), Summary of Skills, Personal Qualities, and Education and Special Classes (see Figure 1). The schedule below was suggested for completing the résumés in two weeks' time.

SCHEDULE

Résumé Section	*Sequence*	*Time Allotment*
Personal Data	First Week	One Segment*
Work Experience	Second Week	Two Segments
Summary of Skills	Second Week	Three Segments
Personal Qualities	Second Week	Two Segments
Education and Special Classes	Second Week	One Segment

*One segment equals one hour.

The résumé is introduced at the beginning of the "Finding Work" unit during the first week of WO classes. The concept of a résumé and its importance are discussed. At this time, students fill out the Personal Data section of the résumé forms, and the teacher collects them. They are to be returned to the class each time information has been prepared for that day's résumé section.

Students start identifying their marketable skills through hearing stories about men and women who lack paid work experiences. This activity also enhances the students' self-esteem. They come to

Figure 1

RESUME

NAME : _____

ADDRESS : _____

WORK EXPERIENCE (Include paid and unpaid):

1. Title: _____

   Name of Company: _____

   Address: _____

   Dates Worked: _____

   Duties: _____

2. Title: _____

   Name of Company: _____

   Address: _____

   Dates Worked: _____

   Duties: _____

3. (repeat for each position held)

SUMMARY OF SKILLS: _____

_____

PERSONAL QUALITIES: _____

_____

EDUCATION: _____

_____

Special Classes: Three (3) months of Intensive English as a Second Language and Cultural and Work Orientation Training.

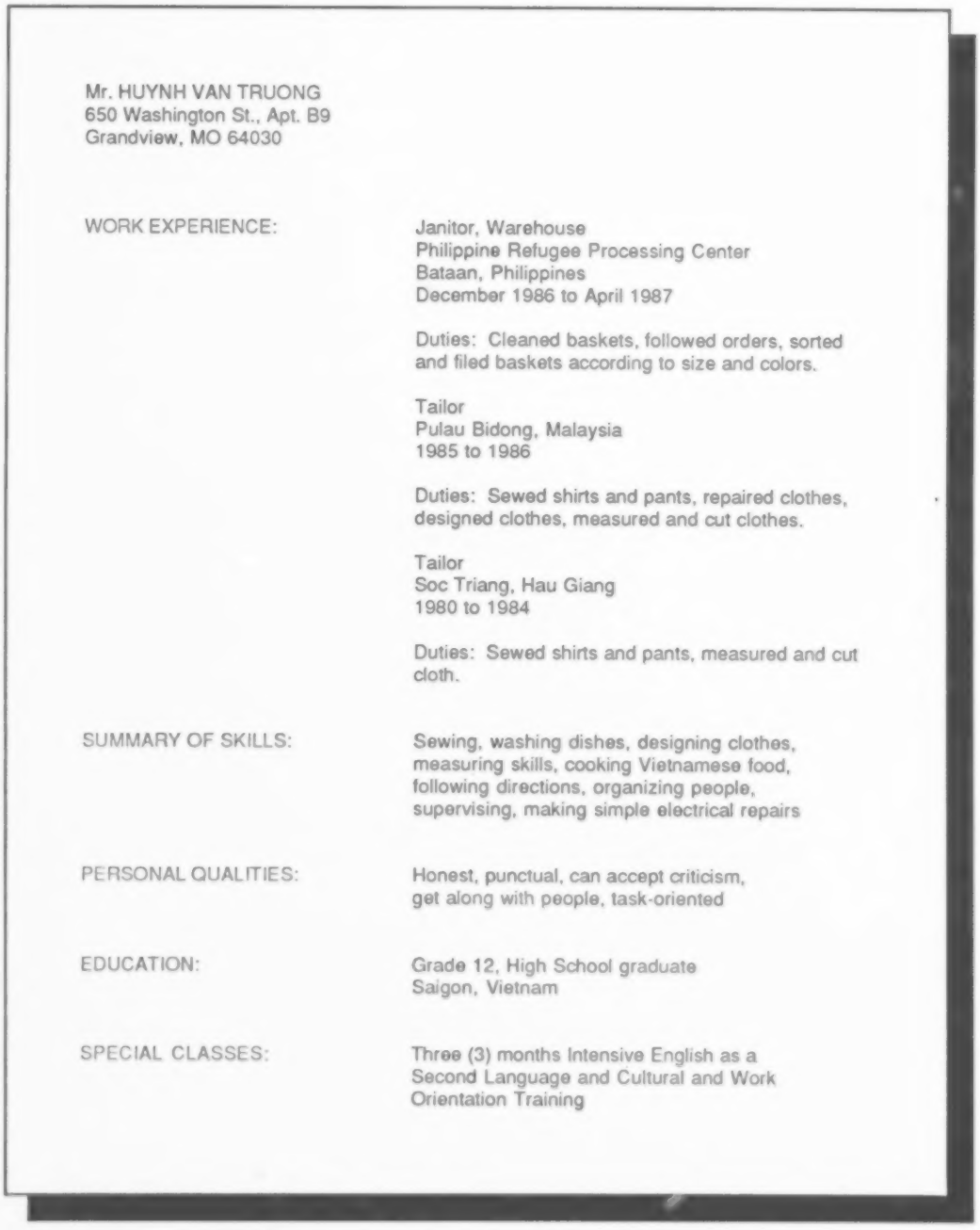
realize that although they may not have experience at paid work, they still have skills that are marketable in the U.S. In telling the stories, the WO teacher is assisted by a bilingual assistant teacher, as needed.

Sample Stories

1. **Anh Truang** is 40 years old. She lives in Saigon with her husband, four children, and her parents. Anh's husband works from 8:00 a.m. to 5:00 p.m. She goes to the market every day and cooks meals for her family. She sews her family's clothes. Anh has a flower garden she is proud of. She takes care of the garden and sells extra flowers to a flower shop in Saigon.

2. **Son** is a student. He lives with his parents and five brothers in Vietnam. His grandfather lives with them. His grandfather is 75 years old and partially paralyzed. Son helps his mother at home by taking care of his grandfather. He feeds him and helps him bathe. Son loves to tell stories to his grandfather about school and the things he saw on his way to and from school. He also

Figure 2



Mr. HUYNH VAN TRUONG
650 Washington St., Apt. B9
Grandview, MO 64030

WORK EXPERIENCE:	Janitor, Warehouse Philippine Refugee Processing Center Bataan, Philippines December 1986 to April 1987 Duties: Cleaned baskets, followed orders, sorted and filed baskets according to size and colors. Tailor Pulau Bidong, Malaysia 1985 to 1986 Duties: Sewed shirts and pants, repaired clothes, designed clothes, measured and cut clothes. Tailor Soc Triang, Hau Giang 1980 to 1984 Duties: Sewed shirts and pants, measured and cut cloth.
SUMMARY OF SKILLS:	Sewing, washing dishes, designing clothes, measuring skills, cooking Vietnamese food, following directions, organizing people, supervising, making simple electrical repairs
PERSONAL QUALITIES:	Honest, punctual, can accept criticism, get along with people, task-oriented
EDUCATION:	Grade 12, High School graduate Saigon, Vietnam
SPECIAL CLASSES:	Three (3) months Intensive English as a Second Language and Cultural and Work Orientation Training

helps his father on the farm with planting, weeding, harvesting, and preparing food for the poultry and pigs.

The teacher can then ask, "What can Son and Anh do?" and, "What jobs can they apply for?" After discussing the stories, the students are asked to list their own skills. This activity is very helpful for the students, and they are usually able to identify several skills. Teachers have observed that experience in buying and selling is often identified by the Vietnamese, farming and fishing by the Lao and Khmer, and sewing and weaving by women of all ethnic groups. The data gathered during this activity is entered in the Summary of Skills and Work Experiences sections of the résumé.

Working through the Multiple Job Skills checklist from the *Refugee Assessment Package* (AIR 1985)

is the next activity. This checklist helps students identify the kinds of tasks they can do well and those they can do with some assistance. This information is entered in the Summary of Skills section. Among the skills included on the checklist are managing time effectively, teaching facts or skills to others, and learning a new skill quickly.

Students identify their interests related to employment with the use of the Personal Interest Checklist, also derived from the *Refugee Assessment Package*. They add the resulting information to the Personal Qualities section of the résumé. With this checklist, students can identify their interests, such as working with people, things, or data. Careful explanation is needed here — many teachers find that students are confused, because they associate the concept of "interest" with free time activities. Class discussion of the work-related interests included in the checklist generally helps reduce the confusion. In addition, teachers use a list of jobs categorized by interest group, as in the following example:

JOBS CLASSIFIED ACCORDING TO PERSONAL INTEREST

People Jobs	*Activity Jobs*	*Data Jobs*
Public relations	Gardener/ landscaper	Records/logistics coordinator
Hotel worker	Farmer	Bookkeeper
Restaurant worker	Assembly worker	Computer programmer

The next activity in the series helps students identify skills they have acquired from their work experience. This is done by giving out a list of typical jobs the students had in their native country or in the camp, with corresponding skills listed for each. The material is translated into the native language. The following (English) examples illustrate:

Business/Sales

1. Count supplies
2. Keep records
3. Use calculators, cash registers
4. Negotiate credit
5. Formulate prices of merchandise
6. Supervise other employees

Farming

1. Repair tools and equipment
2. Choose quality seeds
3. Use pesticides
4. Butcher animals

The information resulting from this checklist is entered in the Work Experiences section of the résumé.

The information for the Education and Special Classes sections of the résumé is elicited by asking the students about their educational background and classes they attended in the camp. This completes the résumé. (A sample completed résumé appears in Figure 2.)

Although the emphasis in all the activities is eliciting the necessary data for the résumé, the students acquire other skills along the way. They learn the language needed to "sell oneself," e.g., "I can . . . ," "No, but I can . . . ," "No, but I am . . . ." The activities also make the students feel good about themselves as they realize that their skills are useful in the American workplace.

At present, each WO teacher either types the résumés or prints them clearly. Students are instructed to have the printed résumés typed as soon as they arrive in the U.S. It is our goal at Level A-B Work Orientation to send every refugee student to the U.S. with a typewritten résumé. With this document, their resettlement will have a better chance for a successful beginning.

REFERENCES

American Institutes for Research, Refugee Demonstration Project. 1985. *Refugee assessment package*. Palo Alto, California: AIR.

Literacy 85. 1983. *ESL/employment survey: job-related problems identified by employers of Indochinese*. Saint Paul, Minnesota: Author.

Lolita "Lita" Calaycay has been a supervisor in the A-B level Work Orientation component at the Philippine Refugee Processing Center since 1986. Since 1981, she has also served as a Cultural Orientation (CO) instructor and supervisor — including two years as a CO supervisor in the training program for Ethiopian refugees in the Sudan. Previously, she was a project director for Peace Corps Philippines and a college instructor. Calaycay holds an MA in education from Philippine Normal College and is a candidate for a PhD in administration and supervision from Centro Escolar University.

FROM PASS TO PRESENT

The Preparation for American Secondary Schools (PASS) program prepares Indochinese refugee youth in Bataan and Phanat Nikhom for the American high school experience. The photographs in this photo essay show what that experience has been like for three recent PASS graduates: Pasith Sivilay, an 18-year-old Lao boy; Oanh Nguyen, a 16-year-old Amerasian girl; and Chinh Nguyen, Oanh's 15-year-old uncle.

Photographs by John Ranard and Maryan Milam.
Text by Donald A. Ranard. Steven Epstein also contributed to the text.

Photo by John Ranard

Oanh (far left) and Chinh (second from right) in a beginning-level ESL class at Vocational Technical Center — called VoTech — which houses Virginia Beach's high school ESL program. "At first they were shy," says their ESL teacher, Nikki Galantis, "but in a few days they felt at home." The Virginia Beach school system, considered one of the top 25 in the U.S., has about 100 Indochinese students; Oanh and Chinh are its first PASS graduates.

At 7 a.m., Chinh boards the school bus a few blocks from his apartment. Virginia Beach's 285 square miles is a mixture of urban, suburban, and rural. It takes Chinh 30 minutes to get to school.

Photo by John Ranard

Pasith in an advanced-level ESL class at Patrick Henry High School. Patrick Henry has about 200 Lao students — nearly 10 percent of the student population. They are bused to Patrick Henry — considered one of the better schools in San Diego — from low-income neighborhoods, as part of an effort to achieve racial balance in the school system.

Photo by Maryan Milam

Accompanied by his parents and two brothers, Pasith arrived in San Diego in the summer of 1986, joining his uncle, who had resettled there ten years earlier. Because of its mild climate and proximity to Camp Pendleton — one of three reception centers for the 1975 wave of Indochinese refugees — San Diego has one of the largest Indochinese communities in the United States. Its population of about 2 million includes over 40,000 Vietnamese, Khmer, Lao, and Hmong refugees.

That same summer, Oanh and Chinh, along with Oanh's mother and younger sister, arrived in Virginia Beach, Virginia, sponsored by a local Catholic church. A medium-sized (population 360,000) coastal city in southeastern Virginia's Tidewater area, Virginia Beach has a small and largely self-sufficient Vietnamese community.

A few months after their arrival in the U.S., Chinh and Oanh became sophomores at Virginia Beach's Kellam High School. In San Diego, Pasith entered the tenth grade at Patrick Henry High School.

Photo by John Renard

Holding a lollipop — a Valentine's Day gift from teacher Nikki Galantis — Chinh leads his ESL class in an exercise. Earlier, the class gave the teacher a bouquet of flowers.

Below left: *Pasith asks bilingual consumer math teacher Khampeng a question about an assignment. Khampeng, a Lao refugee who came to the U.S. in 1975, says Pasith is one of his best students. He will recommend Pasith for algebra next year.* ***Below right:*** *Pasith's art teacher shows him a pottery technique. "Lao students often add interesting designs to their clay pots," says the art teacher.*

Photo by Maryan Milam

Photo by Maryan Milam

"They're eager to learn."

"If Oanh and Chinh are any indication, PASS is a great program," says Virginia Beach ESL teacher Nikki Galantis. "They have a ways to go, but they're very enthusiastic. And they know to speak up when they don't understand something."

At Patrick Henry High School in San Diego, ESL teacher Jane Person says Pasith is "highly motivated, a top-notch student. You can see that he's been in an academic environment," she says. "He's accustomed to the discipline of going to school every day." Her three best students are PASS graduates.

Pasith's bilingual math teacher Khampeng Phabmixay, a Lao refugee who came to the U.S. in 1975, is equally enthusiastic about the PASS program. "I've dealt with kids who went through PASS and those who didn't," says Khampeng, "and 95 percent who went through PASS are much better prepared and better behaved. They have much more preparation in English. And they know how the system works — how to read a class catalogue and when to go to a counselor's office."

Photo by John Ranard

Chinh works a math puzzle in a general math class, where he is an A-student. Chinh's math teacher says that Chinh has enough math for algebra but needs to improve his English.

Eighteen-year-old Pasith, who was an advanced-level student in PASS, plans to graduate from Patrick Henry in two years. San Diego's age limit for high school students is 19, but school authorities say that in some cases the age limit can be extended for a year. After graduation, Pasith would like to study computer programming at a junior college — an ambition his teachers say is within reach — but is torn between continuing his education and getting a job to help support his family.

In Virginia, the age limit for high school students is 22, which gives Oanh and Chinh more time — but they have further to go. Both Chinh and Oanh were beginning-level students at PASS. "They've got a chance to graduate," says ESL teacher Nikki Galantis, "but it won't be easy."

Below left: Oanh and Chinh receive three hours of ESL a day, for which they get credit. Here ESL teacher Nikki Galantis works with Oanh. "She works very hard," says Galantis. "She gets very upset if she gets less than a C." Below right: ESL teacher Jane Person with Pasith, who receives two hours of ESL a day. Person uses a content-based approach, teaching language in the context of subject matter units, such as U.S. history and geography.

Photo by John Ranard

Photo by Maryan Milam

Photo by Maryan Milam

New Kid in School

It's hard to be a new kid in school — even harder if you're from another country. For the most part, Pasith, Oanh, and Chinh spend their free time alone or with other Indochinese students.

All three say they would like to make friends with their classmates. "The Lao at Patrick Henry want to fit in," says photographer Maryan Milam, "but most of them don't know how."

"Maybe, when my English is better, I can find some American friends," says Pasith.

Photo by John Ranard

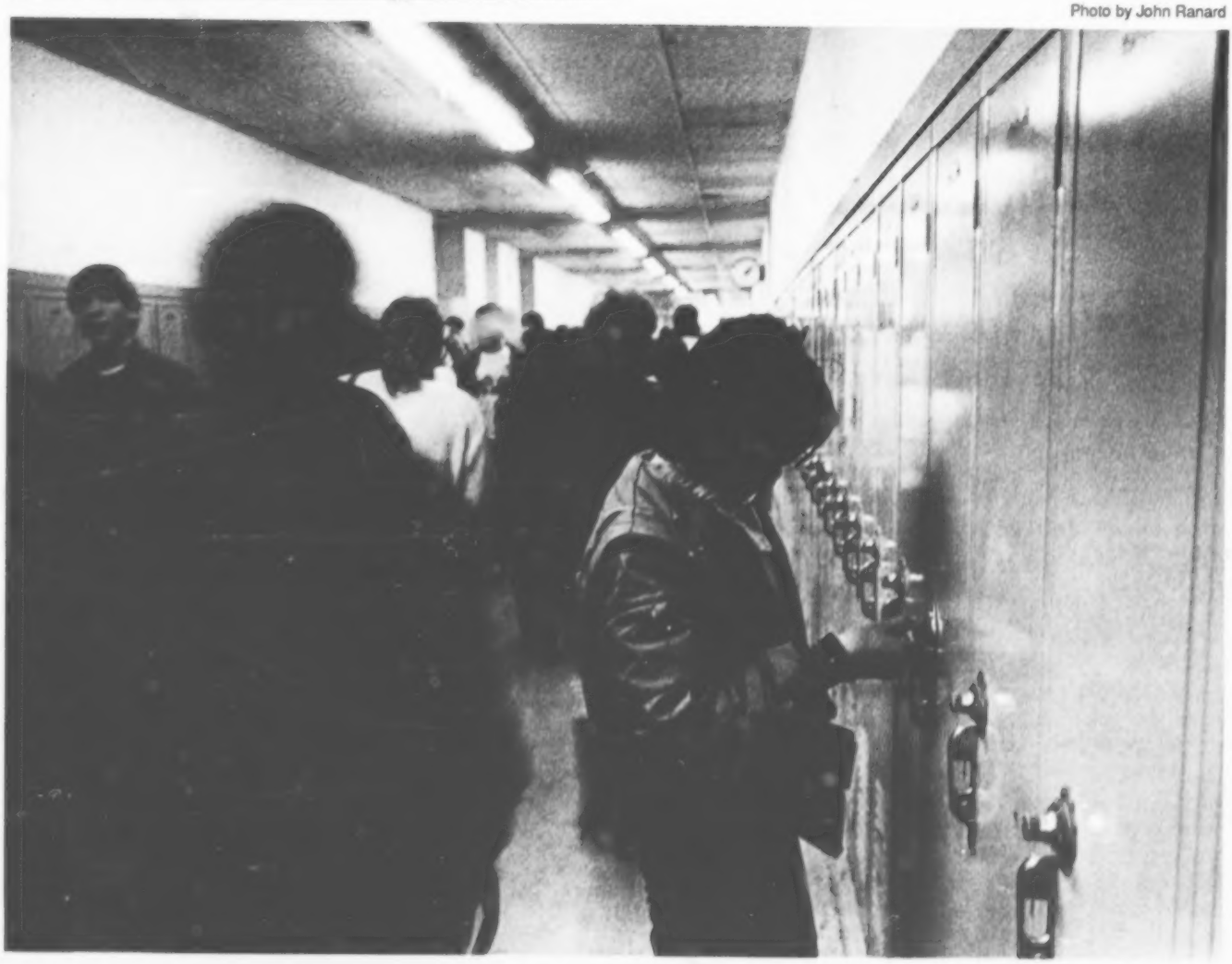


Photo by John Ranard

Left: Standing in the cafeteria line, Chinh shares a joke with another Vietnamese student as Oanh looks on. School in Vietnam was not a happy experience for Oanh, an Amerasian. "In Vietnam, they call me number ten," she says. In Vietnamese, "number ten" means "very bad."

Photo by John Ranard

Facing page, top: Pasith heads for his ceramics class. Left, facing page: At the end of the school day, Chinh gets a book from his locker.

Photo by John Ranard

Above: During lunch time in the school cafeteria, Chinh and Oanh sit with other Vietnamese students. Left: Oanh with another Vietnamese girl on the school bus.

Photo by Maryan Milam

Pasith in a coed game of touch football. "I saw more mixing between the two groups in PE than anywhere else," says photographer Maryan Milam.

Making New Friends

School offers opportunities for Pasith, Oanh, and Chinh to mix with other students. In sewing class, Oanh works on a project with several classmates — a black American student, a Filipino, and a Vietnamese. In math class, where Chinh is the top student, a classmate has asked Chinh to teach him Vietnamese.

Sports seem to offer the most opportunities for interaction. "There's no language barrier on the football field," says Pasith's PE coach, who gives his Lao students high marks for athletic ability.

Photo by John Ranard

Left: Oanh in PE class. Lashella McKenzie, one of Oanh's classmates, often talks to Oanh about Vietnam. "My father is an MIA there, so I ask Oanh a lot of questions about Vietnam," Lashella says. Oanh also asks Lashella a lot of questions. "Some of the kids think Oanh is quiet," says Lashella, "but she's not. She's always asking questions — like 'What do you call this in English?' She wants to learn so much so fast."

Photo by John Ranard

Right: Oanh and two classmates in sewing class. The class uses a task-based approach, which provides Oanh with opportunities to interact with other students.

Photo by John Ranard

Right: Chinh and a classmate after a soccer game in PE class. Chinh's skill at soccer has gained him the admiration of his classmates. "He's small, but fast," says one classmate, who has encouraged Chinh to go out for the school soccer team.

Developing ESL Literacy in Young Children: A Whole Language Approach

Else Hamayan, ***Illinois Resource Center, Arlington Heights, Illinois***
Margo Pfleger, ***Center for Applied Linguistics, Washington, D.C.***

This article is the first of a two-part series on ESL literacy development in limited-English proficient children from non-literate or low literacy backgrounds. Part one describes the way that literacy emerges naturally in children in a literate society and argues for a whole language approach, which encourages the natural development of literacy. The article is adapted from a handbook developed for teachers in Preparing Refugees for Elementary Programs, a program in the Philippine Refugee Processing Center that prepares refugee children for entry into U.S. schools.

During "story time" every evening, little Sally cuddles up to her mother to listen once again to her favorite story, *The Three Little Pigs*. At other times, Sally sits on the floor of her bedroom and fills up page after page of computer printout paper — her father is a computer programmer — with multicolored squiggles made with felt pens. Her "writing" is lavishly praised and put on a wall for everyone to see.

In contrast, there is no "story time" in young Bounma's house, because his parents cannot read or write. There are no books, felt pens, or writing paper in his house. By the time Bounma starts school, he does not realize that reading and writing can be fun and that written symbols represent meaning.

How Children Learn to Read and Write

Most children in literate societies are introduced to reading in a very natural and pleasurable way: by seeing a parent immersed in books and magazines, and through the immensely enjoyable experience of "story time." A parent who obviously values reading teaches children by example to value reading themselves. By sharing "story time" with a loved one, a child learns two very important things about reading. He or she learns that reading is enjoyable — cuddling up to a parent who brings alive the wonderful world of fantasy can be a joyful time for a child. And, by seeing mother point to the same configuration of symbols when she says (for example), "the three little pigs," the child learns that print represents speech.

In literate environments, the ability to write develops easily in children, who seem to have an intrinsic desire to produce written language. Their initial attempts at writing usually take the form of squiggles and lines; these eventually turn into pictorial representations and then into forms resembling words. This is the stage some researchers call "mock writing" (Graves 1982). At a later stage, children invent their own spelling, but do so systematically and in a rule-governed way.

The awareness of literacy that comes naturally to children raised in literate homes may be out of reach for children from non-literate backgrounds. For this reason, it is crucial that literacy programs introduce reading and writing in ways that encourage their natural evolution. Yet traditional methods of teaching ESL literacy to children from non-literate or low literacy backgrounds not only do not encourage literacy to develop naturally, but sometimes counteract it.

The failure of traditional methods has caused many teachers to turn to more innovative methods that promote reading and writing by taking into account the child's total language needs. A whole language approach does just that. And since it includes various methodologies and strategies, a whole language approach provides teachers with the flexibility to find the most effective combination of activities.

A whole language approach is guided by three principles that promote the natural emergence of literacy in young children:

1. Introduction to literacy should be meaningful (Goodman 1986). Reading something that makes sense is much easier than reading something that does not, since meaningful text provides a rich context that allows the child to make intelligent guesses and to predict what lies ahead. Similarly, children should begin to write for a meaningful purpose — expressing a thought or a feeling — since writing to communicate is easier and more enjoyable than writing for the sole purpose of improving writing skills.
2. The link between oral language and print is easier to make when awareness of it emerges naturally, rather than when that link is explicitly taught. Children seem to pick up the association between symbols and sounds rather easily from their environment. In contrast, when rules that govern written language are taught formally to children, the process is tedious and not always very successful (Holdaway 1979).
3. Affect plays an invaluable role in reading and writing. A child who enjoys reading is motivated to read, will read more, and by doing so, will be a better reader. Similarly, a child who enjoys writing is motivated to write, will write more, and by doing so, will become a better writer. And since reading and writing are interrelated, writing frequently improves reading, and vice versa (Smith 1982).

How Children Develop Literacy in a Second Language

Developing literacy in a second language (L2) follows the same principles as developing literacy in a first language (L1). An ESL student learning to read and write needs to be introduced to literacy in a meaningful way, to make the link between oral language and print as naturally as possible, and to have the opportunity to enjoy reading and writing.

However, two additional factors — age and literacy in the first language — may play a significant role in the development of L2 literacy. Age makes a difference in how L2 literacy develops: Older students (ages 11–15) are able to think logically about abstract notions and are better prepared to analyze language forms. As a result, they can benefit from explanations of language rules and from tasks that promote reading and writing for their own sake. But with younger students, such an approach may be frustrating and lead to negative attitudes toward reading and writing, which in turn may lead to poor literacy habits.

L1 literacy also makes a difference in the way that L2 literacy develops. Students literate in their native language transfer to the second language many L1 literacy skills, such as the awareness of the connection between oral language and print. But with non-literate students, even those who are older, literacy should be allowed to emerge in the natural stages described above. With the exception of older literate students, teaching reading and writing in L2 should be based on the same principles that underlie the development of literacy in young children.

Failure of Traditional Teaching Methods to Develop Literacy in L2

Traditionally, reading in ESL has been taught through so-called "readers." These readers vary in the extent to which they incorporate different teaching methodologies, but they share some common characteristics:

1. The focus of reading in traditional readers is usually the act of reading, rather than the content of the reading material. This usually results in reading material that is not only uninteresting to children, but often meaningless (Goodman 1986), such as this example from a reader written for English-speaking children, but used in ESL classes: "A man can nap. A man can nap in a pit. A cat can nap in a pan." Or this "story" from an ESL basal series: "Yesterday, the elephant drove her car to the beach. The bear flew his plane. He wore his glasses." The reduced role that meaningful content plays in traditional ESL readers can create an unusually tough burden on children, who often lack the background knowledge needed to understand the text.
2. Traditional ESL readers generally use phonics methods, which tend to reduce reading (and writing) to a matter of matching letters with sounds (Goodman 1986). Unfortunately, the English language has a low ratio of sound/symbol correspondence. Many symbols represent more than one sound; similarly, many sounds are represented by more than one symbol. In addition, it is so rare to have to rely only on phonics rules to comprehend written language,

that it is almost not worth the time it takes to teach specific rules.

3. Visual recognition of words in isolation is also typical of traditional ESL readers. This not only makes the task of reading much more difficult than it needs to be, but it also contradicts the way in which language naturally evolves in children. Children don't begin with isolated words (parts) and put them together to make a whole (Goodman 1986). Young children repeat stories that have just been read to them by pointing at single words and "reading" whole chunks of language. For example, the child will point to the word "pig" and say, "the three little pigs," rather than the single word "pig." Besides, unfamiliar words that occur in natural language are almost always "recognized" or understood through context. Prediction of meaning and guessing the meaning of a word from the larger context, rather than teaching the recognition of isolated words, are skills that we need to encourage young L2 learners to develop.

4. Traditional ESL readers contain language so different, both in form and content, from the learner's oral language, that prediction of meaning by the learner is often impossible.

Traditional methods of teaching writing can also interfere with the natural development of literacy. Traditionally, we start children with tracing and copying isolated letters and words — activities that do not have intrinsic communicative value. Moreover, children are, explicitly discouraged from making errors. Accurate spelling is one of the earliest goals in a traditional writing instruction program, though we now know that invented spelling is a stage through which the child naturally and necessarily passes (Holdaway 1979).

Using a Whole Language Approach to Teach Literacy in L2

The focus of instruction in a whole language approach is on meaning. Activities revolve around a specific content in a real communicative situation (writing letters to real people) rather than activities with no authentic communicative function (copying words or tracing letters). In a classroom environment that makes use of the way language is used in real life, children are encouraged to take risks and to use language in all its varieties and at all levels of proficiency.

Whole language strategies and activities have the following characteristics:

1. They build on the child's oral language.
2. They are intrinsically meaningful and have communication as their primary purpose.
3. They increase motivation by providing reading material and writing tasks that interest the child.

In the second part of this article, to be published in the next issue of Passage, *the authors will describe some of the methods used in a whole language approach.*

REFERENCES

Goodman, Kenneth. 1986. *What's whole in whole language?* Portsmouth, New Hampshire: Heinemann.

Graves, Donald. 1982. *Writing: teachers and children at work.* Portsmouth, New Hampshire: Heinemann.

Holdaway, Don. 1979. *The foundations of literacy.* Portsmouth, New Hampshire: Heinemann.

Smith, Frank. 1982. *Understanding reading* (3rd ed.). New York: Holt, Rinehart and Winston.

***Else Hamayan** is coordinator of Training and Services at the Illinois Resource Center, Arlington Heights, Illinois. She served as consultant to the PREP program at the Philippine Refugee Processing Center, where she trained staff in curriculum development and teaching methodology. Hamayan holds a PhD in Psychology from McGill University.*

***Margo Pfleger** is a program associate at the Refugee Service Center in Washington, D.C. From 1982 to 1983, she worked at the PRPC as an ESL/PET supervisor and, from 1983 to 1985, served as a staff member at the Refugee Service Center in Manila. She holds an MA in linguistics from Georgetown University.*

Mental Health Service Delivery for Refugees: Training Paraprofessionals

Irene C. Felsman and Rebecca Verdun-Lanes
Philippine Refugee Processing Center

Refugees arrive at the Philippine Refugee Processing Center having experienced enormous stress in their recent lives. Some are able to cope with this stress through strong, supportive relationships with family, friends, or spiritual leaders. Others lack traditional support systems, and turn to the Community Mental Health and Family Services program for support and assistance. This article describes how that agency trains and utilizes the skills of refugee paraprofessionals to help meet the social service needs of those less fortunate than themselves.

For Mr. Trang, the dangerous boat trip from Vietnam had gone well — he, his wife, and three children, along with 17 others, had all arrived in Malaysia safely. Many in the camp had been less fortunate; stories of family members lost at sea or wives and daughters beaten and raped by pirates were common. Additional difficult family situations had arisen in the camp: Married couples experienced conflicts over role changes, there were adolescent pregnancies, and many were severely depressed over the loss and separation from loved ones. For most, these problems had been unfamiliar in Vietnam or had been handled by talking with wise relatives or respected elders in their own community. But in a refugee camp, to whom could a troubled family or person turn for advice and consolation?

After two long years of waiting, Mr. Trang and his family were accepted for resettlement in the U.S. and sent to the Philippine Refugee Processing Center (PRPC) for training. During Mr. Trang's orientation to the PRPC, one organization began its presentation with, of all things, a puppet show. In the show, a mother and daughter argued heatedly over the daughter's behavior. The situation rapidly deteriorated as the mother puppet began beating the daughter severely. Then colored illustrations were shown to portray other family conflicts and concerns common among refugees. The organization giving the presentation was Community Mental Health and Family Services, Inc. (CMHS).

At the end of the presentation, CMHS asked refugees to volunteer to be trained as paraprofessionals, working as interpreters and social service assistants in the program. Mr. Trang had been a teacher in Vietnam and had often been asked for advice by neighbors in the first asylum camp in Malaysia. Although he had laughed at the humor in the puppet show, he realized the seriousness of the message. Believing that he could help others and at the same time improve his English skills, he signed up to be interviewed as a participant in the Paraprofessional Training Program of CMHS.

Program Description

Community Mental Health and Family Services, Inc., funded by the Norwegian government and the United Nations High Commissioner for Refugees, provides comprehensive psycho-social services to Indochinese refugees at the PRPC. Its services are aimed at the prevention and detection of mental health problems, as well as therapeutic intervention when appropriate. CMHS has developed three units

to carry out its mandate. First, there is the Guidance and Counseling Unit, which is responsible for therapy or "casework." Second, there is the Mental Health Education Unit, which informs the PRPC refugee community about preventive mental health practices, stress reduction, and the mental health services available in the camp and in countries of resettlement. Third, there is the Paraprofessional Training Program, where refugees are trained as social service paraprofessionals to assist professional staff in the CMHS programs and in other PRPC programs.

New arrivals attend an orientation session, conducted in their own language, informing them about common mental health problems of refugees and the services available at the PRPC.
Photo by Dan Pamintuan.

Volunteer paraprofessionals are recruited in a number of ways: through the orientation sessions for new arrivals, as in the case of Mr. Trang; through the adult English as a Second Language classes; through the PRPC's job placement office; and through the personal contacts of CMHS staff members. The participants come from a wide range of backgrounds. They are parents, former teachers, physicians, college and high school students, soldiers, and military officers. They all must have a high level of English proficiency (Level D or E), and there is a screening interview in which applicants must demonstrate English language comprehension and expression.

Participants in the program report that they generally began the training with only a very vague expectation of "helping our fellow refugees." One CMHS paraprofessional has said, "We viewed the familial conflicts as trifling problems and were full of doubt toward CMHS . . . but gradually, a period of 'reconditioning' took place . . . and a new horizon to the understanding of human nature opened to our minds."

This process of "reconditioning" is actually a three-month training program, which is divided into a one-month theoretical phase and a two-month practicum period. The theoretical work consists of two basic levels of classroom instruction. Level One includes an introduction to basic mental health concepts and skills, including techniques of communication, interpreting, locating and using community resources, and daily operational aspects of a mental health center. Paraprofessional trainees who are more interested and suited to administrative and organizational work within the agency end their formal classroom training at this point and begin their field placement.

Level Two involves more advanced mental health and social service concepts and skills, such as interviewing, casework methods, report writing, and public speaking. Classes for both levels are organized into five $3^1/2$-hour daily sessions per week, for a four-week period. A third level, consisting of three additional days of training, is provided to those who will be watching over hospitalized mental health clients in crisis, i.e., persons who might harm themselves or others. Instructors' methods of instruction include lectures, dialogues, role plays, simulations, small-group discussions, and individual case analyses. CMHS trainers use a range of classroom materials, including slides, posters, a training manual, a mental health glossary, and the usual instructional aids. A number of the materials are in the trainees' languages: Khmer, Lao, Vietnamese, and Chinese.

A CMHS-produced puppet show dramatizes parent-child conflict.
Photo by Dan Pamintuan.

Difficulties Encountered in Training

Although the Paraprofessional Training Program generally runs smoothly, it has its share of prob-

lems. Despite careful screening of applicants, the language barrier is still apparent during classroom sessions. This problem is aggravated by the fact that the subject matter and concepts are new and strange for the majority of the trainees. Instructors acknowledge that it is a challenge for them to keep terminology and concepts simple, practical, and meaningful.

In particular, training sessions reveal the many cultural differences regarding the expression of feelings and beliefs. Some refugees place a high value on saving face, so instructors encounter resistance to volunteering in class. Trainees try to avoid making mistakes, being ridiculed by their classmates, or being labeled a "show-off." On the other hand, passively waiting for the teacher to ask directly does not cause embarrassment, even if the elicited answer is incorrect: "After all, the teacher asked me to respond; I didn't volunteer to speak." Trainees receive constant encouragement to be more assertive in the classroom.

Sensitivity in the selection of training methodologies is also required. For example, in one class the instructor used a group dynamics game focusing on the trainees' perceptions of their own personality traits and characteristics. When the participants were then asked to share their insights with one another, the facilitator soon sensed uncomfortable, conflicting reactions. Finally, a number of the refugees revealed that they were former military officers and had spent two to seven years in re-education camps where similar methods had been used by the communists in Vietnam and Laos. The outcome of that "sharing of their selves" became the basis for promotion or demotion within the camp. The facilitator acknowledged that intense feelings had been reawakened by the exercise and told the group (as convincingly as possible) that there was no political intention in the present lesson.

Field Placement

"In the field placement, we got a first-hand view of the client's mental health problems," said a Vietnamese paraprofessional. The field placement, or practical phase of training, lasts from eight to ten weeks. Trainees are placed as office assistants to the administrative support staff of CMHS. Those in the Guidance and Counseling Unit assist the caseworkers, psychologists, and psychiatrists; trainees with the Mental Health Education Unit work as assistants to the Community Education Specialist. A few are recommended to other agencies in the PRPC, including the hospital, where they receive further instruction and training for the specific paraprofessional tasks demanded of them.

During this phase of training, many paraprofessionals are enthusiastic at being useful and productive, and feel a genuine sense of helping. At the same time, there are sometimes feelings of inadequacy. "My English is still so poor," wrote Vo Thi Kha Na, the first Amerasian paraprofessional to participate in the program. Another young paraprofessional wrote, "If I had been 25 years older, or if I had a larger knowledge about psychology and sociology, I would have done my duty better."

The psychiatrist's treatment plan is interpreted to a client through the assistance of a trained paraprofessional.

Photo by Dan Pamintuan.

Trainees' response to the practical phase of the training is frequently one of empathy with the client. One said, "In our contact with the clients, we often find ourselves in similar situations, and we are astonished at how we were able to cope with these problems." "Some paraprofessionals are sensitive . . . they are affected by the agony of the clients, especially when the agony is something like their own situation," wrote Tran Dinh Vinh, a paraprofessional himself. "Sad stories of clients make me very sad," said Nguyen Thi Bich Lien, a 21-year-old Vietnamese paraprofessional who was assistant to one of the psychiatrists in CMHS.

Some paraprofessional trainees' language difficulties naturally create frustration not only for themselves, but for their supervisors as well. One caseworker stated that his paraprofessional aide sometimes just answered "yes" when asked whether the client understood the caseworker's questions. As the interview progressed, however, the client's translated responses did not match the questions very well, indicating that the paraprofessional had not understood the caseworker, either.

On the Job

After completion of the classroom training and practical phases, paraprofessionals work six days a week, 3 1/2 hours a day, until they depart for resettlement. Specific paraprofessional responsibilities vary, depending on the skills of the individual paraprofessional and the CMHS unit to which he or she is assigned.The following descriptions by individual caseworkers illustrate the importance and range of their duties.

Through home visits, the caseworker and her paraprofessional assistant are better able to assess the needs of a refugee client.
Photo by Dan Pamintuan.

In the particularly difficult case of an adolescent boy in trouble, Dr. Nguyen, who worked as an interpreter with the Guidance and Counseling Unit during his six-month stay at the PRPC, showed a deep sense of caring and commitment, his supervisor recalls. The boy, Phoung, came from a family with many problems; his father was a soldier who was killed in the war when Phoung was an infant. Phoung's mother worked hard to support the family as a street vendor, but this left her very little time to be at home with her three children. Phoung attended school for only four years before dropping out, because he didn't have enough money to purchase books. From then on, he worked with his mother on the streets.

By the time he fled Vietnam and came to the PRPC, Phoung was 16 years old. He was enrolled in the Preparation for American Secondary Schools (PASS) program at the PRPC, but had a difficult time concentrating on his work and relating socially to other teenagers. He began skipping classes, starting fights in the neighborhoods, and damaging property. A PASS guidance counselor finally referred Phoung to CMHS, where he began to see a caseworker assisted by Dr. Nguyen.

After a particularly serious incident, Phoung was placed in the camp stockade. Dr. Nguyen and the caseworker visited Phoung every day in the jail, often after working hours. They also made periodic home visits to assess the whole family situation. Their sessions with Phoung's mother focused on possible changes the family could make to help Phoung adjust to a new life. When Phoung was scheduled for his court hearing, Dr. Nguyen was there again, interpreting for the CMHS caseworker and providing support to Phoung and his family. Dr. Nguyen's willingness to help — during regular hours and during his limited free time, day or night — exemplifies the dedication of the CMHS paraprofessionals.

A Lao paraprofessional, Mrs. Onechand, was placed with the Mental Health Education Unit after her training. With other paraprofessionals in this unit, she conducts orientations for new arrivals to the PRPC regarding CMHS services in her native language. Mrs. Onechand also assists at the refugee neighborhood meetings in which heads of households discuss mental health and stress issues relevant to the experiences of refugees at the PRPC. In these meetings, Mrs. Onechand emphasizes the preventive measures a family can take to temper and deal with stress in their daily lives. These include paying attention to the spiritual needs of the family through continued involvement at the Buddhist temples or Christian churches; participating in recreational and social activities; setting aside time out of the hectic PRPC day to spend together as a family; and generally recognizing signs and symptoms of stress before they become a serious problem.

Paraprofessionals assist outreach workers giving presentations about refugee mental health in Cultural Orientation classes.
Photo by Dan Pamintuan.

Opportunities for Paraprofessionals upon Resettlement

During his visit to CMHS in February 1987, Dr. Tran Minh Tung, a psychiatrist from Washington, D.C., said, "The major problem that we have in the States is that we don't have enough native Indochinese mental health professionals or paraprofessionals."

To address this problem, several states have programs to train Indochinese mental health paraprofessionals. One of these is at the Boston University School of Social Work, and another, according to Dr. Tung, is at a school of social work in Rochester, New York, which has a number of slots set aside for Indochinese students interested in pursuing a career in social work and related mental health fields.

However, highly motivated and qualified refugees considering careers in social service fields still encounter a lack of funding for undergraduate and graduate education.

The Spring Institute for International Studies, a training and consulting firm in Wheat Ridge, Colorado, specializes in cross-cultural programs for refugees and mental health workers, and it serves ten Midwestern states. In establishing contact with CMHS, the Institute's president, Myrna Ann Adkins, expressed the need for "keeping track of refugees you train so they can be used and given more opportunities after they arrive in the States." Likewise, the Refugee Mental Health Resource Development and Technical Assistance Center at the University of Minnesota has "placed an immediate priority on identifying trained mental health professionals and paraprofessionals . . . for programs serving refugees." This particular agency serves 12 states: California, Colorado, Hawaii, Illinois, Massachusetts, Minnesota, New York, Rhode Island, Texas, Virginia, Washington, and Wisconsin.

There are, of course, occasional difficulties experienced on the job. The paraprofessionals' common background with the clients can compromise objectivity, which in turn can result in "editing" while interpreting, over-identification with the client, and, occasionally, episodes of breaking down emotionally. Thus, paraprofessionals and their supervisors try to establish a close collaborative relationship in order to minimize such problems.

Despite difficulties, the CMHS professional staff have been greatly aided by the paraprofessionals — without them the professional staff would be unable to communicate at all with most clients. Much-needed social and mental health services are thus effectively and widely extended to the refugees through these "human bridges."

Follow-Up

In response to the need for recognition and placement of trained refugee social service paraprofessionals, CMHS awards a Certificate of Training to paraprofessionals upon completion of the training program. Refugee paraprofessionals also receive a letter of recommendation from their individual supervisors outlining skills acquired and describing the paraprofessional's particular strengths. Whenever possible, CMHS provides the paraprofessionals with addresses of mental health agencies in their state of resettlement. Through the assistance of the Joint Voluntary Agencies, voluntary agencies in the U.S. receive lists of the CMHS-trained paraprofessionals. It is hoped that in this way both the individual paraprofessional and the refugee communities in the U.S. will benefit.

Many paraprofessionals wish to continue working in social service settings upon resettlement in the U.S., and a number have managed to find employment in the field. Chau The Ton, who served as an assistant to CMHS caseworker Nancy Lee, found a good paying job after only nine weeks in Seattle. As a counselor for the Southeast Asian Refugee Foundation, he follows up with refugees in the area who have expressed difficulties in adapting to the U.S. Tran Tu Sum, a multilingual (Khmer, Vietnamese, Chinese) assistant of CMHS psychologist Sonia Margallo, reports that he is now a caseworker in Greensboro, North Carolina, thanks to the placement assistance given by his sponsoring voluntary agency, which learned of his training at CMHS. Other success stories include Mr. Song, a Khmer paraprofessional, who is now employed as a counselor in Chicago, and Mr. Nguyen Van Thanh, who is working with Vietnamese refugee youth in Rochester, New York. A follow-up study of resettled CMHS paraprofessionals is now under way to determine how many are working or

studying in related fields, and what recommendations they have for the CMHS Paraprofessional Training Program.

CMHS is indebted to refugee paraprofessionals for helping the agency carry out its mandate of providing comprehensive psycho-social services to the camp's refugee population. In any one day, there are as many as 75 refugee paraprofessionals taking responsibility for various tasks and contributing a certain vibrancy to the atmosphere of the agency.

In her graduation speech, Ms. Nga expressed her feelings in these simple words: "It is a great honor for us to become your paraprofessionals. We couldn't help our fellow refugees without your help."

Yet the staff of the Paraprofessional Training Program has always been aware that we are only building upon refugees' demonstrated strengths as, again and again, we have witnessed the intelligence, humility, and commitment of our trainees. We take some satisfaction in the collaboration that evolves between CMHS and the paraprofessionals — a relationship not of mere dependence, but of interdependence based on mutuality and respect.

***Irene C. Felsman** is a research associate in the Department of Psychiatry at Dartmouth Medical School. From March 1986 through October 1987, she is serving as a consultant to Community Mental Health and Family Services, Inc., at the Philippine Refugee Processing Center (PRPC). Previously, she helped plan public health training programs for Guatemalan refugees and village health workers in Mexico. She has also held administrative positions in pediatric health care programs in New Hampshire. Felsman holds a Master's degree in public health from Boston University.*

***Rebecca Verdun-Lanes** has been a training specialist with CMHS at the PRPC since 1983. Previously, she was an administrative and research assistant at the Human Resources Center of Ateneo de Manila University, where she is currently a candidate for a Master's degree in psychology. Verdun-Lanes has also been a counselor and psychometrician at a secondary school, and she holds a BA in psychology from Silliman University in Dumaguete City, Philippines.*

Student Newspapers: A Communicative Technique for Language Development

Candido M. Magnaye, Jr.
Philippine Refugee Processing Center

One student in my B-level ESL class did not believe that writing was a useful activity. Story writing, news writing, poetry writing, journal writing, letter writing, and descriptive writing — all just a waste of class time, according to Tran Xuan Ti. He would complain long and loud whenever I asked students to write, even if it was about themselves. I observed a similar — although more restrained — response from others in the class. They would rather read a story than write one.

Then one day, I decided to bring their stories back to my dormitory and type them up. Afterwards, I mounted each on heavy black cardboard, labelled them with titles and the authors' names, and posted them on our classroom walls. When the students saw their work on display, they were visibly proud of themselves. After this positive response, I thought of trying a class newspaper.

I began the project by asking my supervisor to allow my students to devote Saturdays to the class newspaper. From then on, my students spent four hours every Saturday writing stories, news, dialogues, and poems, or drawing pictures for this project. They were provided with paper, crayons, pencils, and other necessary materials and were told to choose their own topics. I was glad to see that almost all of them had little difficulty finding a topic and writing it up. When someone was unable to start an article, I immediately suggested a topic to develop. With some of the less proficient students, I asked them to draw a picture and write something about it, or to write something about themselves and to accompany their paragraphs with photos of themselves.

As the students finished their articles, I typed them in the classroom so that they could observe me. I did not edit or make any corrections in their English — I just copied the articles as submitted. The next step was to do the layout. I asked the students to write the headlines, but I did the layout for the first issue as they watched. I made sure to give them pointers as I went along, and they did the layout for the second issue on their own. As one group laid out the stories, recipes, opinions, and news articles, others did the artwork, and I just supervised.

When it was all put together, the original copy of the class newspaper, *The Future*, was forwarded to our Instructional Media Services office for printing. The printed copies were distributed to the class, and I asked the students to read their own articles. I asked comprehension questions to check whether they understood what they had written. Then we looked at their stories for errors of form, and they made the corrections themselves. We discussed the

4 THE FUTURE MARCH 1987

STORIES

ONCE UPON A TIME... LONG, LONG, TIME AGO..

Son & Thuy

KING HUNG VUONG XVIII HAD A BEAUTIFUL DAUGHTER. SON TINH WAS KING OF THE MOUN TAINS, THUY TINH WAS THE KING OF THE SEA. SON TINH AND THUY TINH BOTH WANTED TO MARRY THE DAUGHTER OF THE KING.

ONE DAY THE KING GAVE THE TWO YOUNG MEN A PROMISE. THE FIRST MAN TO BRING WOULD BE ALLOWEN TO MARRY THE BEAUTIFUL

EARLY TOMORROW MORNING SON TINH WAS THE FIRST TO BRING AN OFFERING TO THE KING LATER, THAT DAY THE YOUNG MAN MARRID THE PRINCESS.

SON TINH TOOK HIS WIFE TO THEIR NEW HOME HIGH ON THE MOUNTAIN THUY TINH BEGAN VERY ANGRY AND JEALOUS. HE CAUSED THE RAIN TO FALL AND THE WIND TO BLOW THE FLOOD WATER ROSE HIGH AND HIGHER.

SON TINH TOOK HIS WIFE AND MOVED HIGHER UP THE MOUN-TAIN TO ESCAPE THE RISING FLOOD WATERS.

THUY TINH COULD NOT REACH THEM, THEY WERE SAFE HIGH ON THE MOUNTAIN EVERY YEAR WHEN THE WINDS RAIN AND FLOODS SOME TO CENTRAL VIETNAM. SON TINH AND THUY TINH CONTINUE THE FIGHT THAT WAS BE-GUN HUNDREDS OF YEAR.

The MAN & The HATS

THERE WAS A MAN WHO BROUGHT THE BAS-KETS, THERE WERE MA NY HATS IN IT HE WE NT ACROSS THE MOUN-TAINS, WAIT A WHILE THE MAN STOPPED TO TAKE A REST UNDER THE BANANA TREE.

THERE WERE ALSO MANY MONKEYS WHICH WERE EATING THE BA-NANA ON THE TREE, WHEN THE MAN SLEPT THE MONKEYS SAW MAN WORE A HAT ON HE HEAD, THEY CLINBED DOWN TO GET THOSE HATS FROM THE TREE, HATES, THE MAN WIKE UP ANDFELT VERY HOT AND THEN HE FASSED HIMSELF WITH HIS HAT WHEN HE FOURD ALL OF HIS HATS THAT HAD LOST WHILE THE MON-KEYS WERE FAMING THEMSELVES TO FALLAW HIM,

THE MAN WAS VERY ANGRY, HE PUT HIS HAT IN THE BASKETS AND THEN ALL THE MONKEYS WERE AS SAME AS THE MAN AT LAST. THE MAN WAS HAPPY TO LEA VE THERE AT ONCE.

MY LIFE IN....

PRPC

THE FIRST TIME I WOULD LIKE TO RECOMMEND WITH ALL OF YOU ARE LIVING IN PRPC. I AM VIETNAMESE REFUGEE. I AM TWENTY YEAR OLD. I HAVE BEEN IN PRPC CAMP ABOUT FOUR MONTHS TO DAY I HAVE SOME OPINIONS ABOUT THE LIFE IN PRPC CAMP BEFORE THAT I NOT YET COME HERE. I REALLY DID NOT KNOW ABOUT THE LIFE IN PRPC BUT WHEN I CAME HERE I'M VERY HAPPY AND I FEEL THE LIFE IN PRPC VERY COMFORTABLE THAN ANY OTHER REFUGEE CAMP. AND I HOPE ALL OF YOU THINK THE SAME ME TOO.

BECAUSE WE KNOW, WE ARE PEOPLE WHO LO ST OUR COUNTRY AND RE COGNIZE DEEPLY OUR OWN SORROW IN THE REFUGEE CASE, WE HAVE IN OUR MIND VIETNAMESE, WHO ARE STILL LIVING IN VIETNAM PLEASE DO NOT FORGET OUR COUNTRY AND OUR PEOPLE WHEN WE ARE LIVING IN THE UNITED STATES OF AMERICA, AND WE'LL NEVER FORGET THE DAYS WE LIVE HERE, TOO, BECAUSE PHILIPPIN PEOPLE. THEY ARE HELPING FOR US . MANY INTERESTING WHEN WE ARRIVE IN A NEW COUNTRY WE CAN

LAOS

LIFE IN LAOS. WAS I'M 7 YEARS OLD I GOES TO SCHOOL WAS I STUDY IN CLASS ROOM I'M VERY HAPPY BECAUSE TEACHER OF ME TEACH VERY WELL I'M LIFE STUDENT IN LAO I'M VERY HAPPY BUT I'M VERY SAD WAS COUNTRY MY OF ME BUT I DON'T LIKE COMMUNIT COME IN LAO I GET MARRIED WAS 1974 BUT I NOT COME TO THAILAND BECAUSE I DON'T HAVE TIME WAS I HAVE TIME WAS 1985. I COME TO THAI LAND I'M VERY SAD BECAUSE I THING SO VILLAGE IN LAO WITH MOTHER AND FATHER OLD BROTHER OLD SIS TER AND GAUNGLE SIS TER NOW I'M THING AVERY DAY WAS I LIVE IN PRPC I MANY MANY THING.

THAILAND

I LEFT FROM MY COUN- ON APRIL 19, 1985 BY BOAT. I ARRIVED IN THAILAND ON APRIL 21 1987, I LIVE IN THAILAND REFUGEES CAMP , WHEN I LIVE THERE I HAD TO LEARN A BOUT DRESSMAKER AND STUDY ENGLISH, LIVE IS DIFFICULT IN THE CAMP.

Above and facing page: *Excerpts from* The Future.

articles, exchanging opinions about the "news." The students colored in the drawings and the nameplate of the newspaper and distributed copies to other classes. Our newspaper was also used as supplementary reading material in the other ESL classes.

The class newspaper is a very practical, student-centered activity providing students with the opportunity to write as much as they want on topics of their own choice. In this activity, writing is approached in the most straightforward and least threatening fashion possible. The writing involves every student, and they tend to write better when they know their articles are going to be published.

Since writing is the most difficult language skill for most of our students to acquire, teachers need to accept the fact that there will be many errors. In this activity, the teacher needs to stay in the background, offering supervision and occasional assistance. After my experience with two issues of the paper, I was satisfied with the improvement in my students' writing, and in their attitudes, as well. "Teacher, when I go to America, I want to work in a newspaper agency. I want to write stories so my friends will read my name," said Tran Xuan Ti. I just nodded my head and smiled.

***Candido "Boy" Magnaye** has been an ESL instructor at the Philippine Refugee Processing Center since 1983. Previously, he was an instructor and guidance coordinator in secondary school programs. He holds Bachelor of Science degrees in food technology and education from Araneta University. He is a Master's candidate in educational management and supervision at Philippine Christian University.*

Staff Development: An On-Going Process

Sandra Hunt
Phanat Nikhom Refugee Camp

It is hard to pin down the exact date and time of birth of the Staff Development Office (SDO), and it is even more difficult to determine when the idea was first conceived. However, by May 1, 1986, our staff was in place, defining its tasks and explaining them to the rest of the Consortium operation in Phanat Nikhom, Thailand. Our staff consisted of a staff development specialist, a documentation specialist, four staff developers, and a secretary.

We began by sifting through the documentation for the recently-implemented Teacher Training Plan. This plan had been devised to provide consistent teacher training, as well as guidance and support for supervisors. One of the main elements of the plan involved placing teachers into one of three phases: beginning, intermediate, or advanced. When a teacher mastered certain skills or competencies, she or he could apply for promotion to the next training phase. Teams of teachers from various phases met four times a week to train with their assigned supervisor, but on most Wednesdays, teams were grouped by phase. During these training sessions, supervisors gave workshops on topics described in an 18-month training curriculum. Three sessions were devoted to each topic, such as student culture, classroom evaluation, and formative evaluation.

Initial Responsibilities

The role of the Staff Development Office was to support this training by making the necessary logistical arrangements and sharing resources and ideas with trainers when requested. We also presented training workshops on a rotational basis with supervisors.

The other major element of the Teacher Training Plan was the Evaluation and Planning Conference. At this conference, each teacher's professional needs are determined, and a plan is developed to meet those needs. This form of evaluation and professional development is described by Ann Wederspahn in "Self-Designed Training: An Approach to Teacher Development" (*Passage* 1:2). In this part of the training plan, the Staff Development Office played a supportive role, providing staff with resources and assistance when requested.

The Teacher Training Plan directed the development activities of not only the teachers, but of the supervisors as well, and this feature became the soil from which our present office sprouted. On alternate weeks, supervisors met either program-wide or by component to share in development activities, and our office was responsible for scheduling or presenting program-wide training sessions. In addition, each staff developer worked with component coordinators and supervisors to implement supervisor training.

In addition to arranging and presenting training sessions, staff developers worked with supervisors one-on-one, frequently observing supervisors' training sessions and giving feedback to help them identify and work on specific training skills. These observations were carried out formally four times a year, as well as informally upon request. During this time, the Staff Development Office also played an integral part in new supervisor orientation and pre-service training for all teachers. We were also responsible for scheduling and documenting the training of outside consultants visiting Phanat Nikhom.

The Teacher Training Plan pulled together a lot of loose ends. It provided teachers with consistent, high-quality training based on their level of expertise, and at the same time created opportunities for individualized development. For the first time, supervisors were receiving training on a consistent basis, and they received individual attention through the observation and feedback process. The Staff Development Office provided the support necessary to maintain this system from May through October 1986, when the system was revised.

Revising the Teacher Training Plan

We also gathered feedback from teachers, supervisors, and core staff on the effectiveness of the Teacher Training Plan: Was it meeting its original goals and objectives? Were training topics useful and relevant? Had the training plan decreased the supervisors' workloads? Through questionnaires and formal and informal meetings, our office gathered staff members' views and suggestions to review and revise the plan.

Basically, we learned that the broad outline of the plan was effective, but the details needed to be modified in order to make it more efficient. We found, for instance, that the phase placement of teachers had been handled less consistently than had originally been intended. This was due, in part, to teachers' misunderstanding of the phase movement process and of their responsibilities at higher phases, as well as their reluctance to stand out from fellow teammates. In addition, supervisors and coordinators had used different standards when making decisions on phase placement and movement criteria. Consequently, the process has been modified so that teachers now automatically move from the "inexperienced" to the "experienced" group after completing two 20-week cycles. This replaced the three-phase system.

Under the new plan, teachers are grouped according to these two categories for six (rather than 12) two-hour training periods per cycle. Staff had generally felt there was too much program-wide training, and supervisors and teachers also felt that an 18-month training curriculum was too inflexible to respond to changing needs. Assigning supervisors as trainers on specific topics sometimes resulted in their giving workshops on subjects that were new to them. Due to already heavy work schedules, many were unable to devote adequate time to research and preparation. Therefore, a decision was made to change the focus of the Staff Development Office, making us responsible for program-wide training.

The Staff Development Office now trains both inexperienced and experienced teachers six times per cycle, on alternate Wednesdays. Both groups receive two "Technical Skills" trainings on teaching skills appropriate for teachers in all components. We select topics based on needs expressed by teachers, supervisors, and coordinators. Recent training sessions have been on "Processing Skills," "Giving Directions," "Problem Solving in the Classroom," and "Motivating Students." The four remaining two-hour sessions in each cycle are on topics taken from five general categories that reflect common needs of staff members in the Consortium. These areas are 1) Communication, 2) Professional Development, 3) Human Relations, 4) West Meets East, and 5) Intercultural Communication/Relations. Again, specific offerings are selected by the Staff Development Office, based on suggestions from the teachers. In addition, each component provides team- and component-wide training sessions, as needed.

The Staff Development Office is also responsible for four Inservice Days for supervisors during each 20-week cycle. On Inservice Day, there is supervisory skills training in the morning; in the afternoon, participants choose one of two workshops presented on the five topics mentioned previously. Specific topic selections for these are based on feedback from supervisors and other staff. Because of a large influx of refugee students in the latest cycle (April through September), a senior teacher position has been created to assist the staff of supervisors. They receive two additional trainings during the cycle to help them develop their own training skills.

All these trainings have been documented and are available to staff in the Teacher Training Resource Center at the Consortium Office in Phanat Nikhom. In addition, the documentation specialist keeps records on program-wide training histories for each teacher and supervisor, so their supervisors and coordinators know which trainings they have attended.

Teachers, supervisors, and other staff receive direct supplemental support from the Staff Development Office. Through their coordinator, staff can request training, observation/feedback, demonstration teaching or training, and other developmental work as needed. We continue to respond to informal requests involving locating resources, job application and résumé preparation, and help with other writing tasks.

Consortium Networking Center

A major project for the Staff Development Office has been designing and implementing the Consortium's Networking Center. This center encompasses a wide variety of resources designed to make professional and personal development materials more accessible to all staff. These include over 750 training write-ups, handouts, and background information papers found in the Teacher Training Resource Center. Along with these, most library books and videos have been catalogued and cross-referenced under 50 subject areas, so that staff can quickly locate pertinent materials. An "In-house

Consultancy List" prominently displays areas of expertise for which individual staff are willing to act as resources. A centrally-located bulletin board keeps staff abreast of training news, refugee issues, and job openings around the world. The newest addition to the Staff Development Office's Networking Center is a Newsletter/*Passage* site editor position. This person will reinforce the sharing and integration among all components of the program, as well as provide another format for up-to-date information.

Looking back over the past year, it has been a fascinating process to create a training office and integrate it into such a large and diverse program. As our role has been directed, in part, by the Teacher Training Plan, the revising of this plan has helped us better meet the needs of individuals and groups within the Consortium. From this revision came a new goal for the Staff Development Office: "To provide program-wide training and component support within an environment of professional respect, creativity, and enjoyment." Technical Trainings, Workshops, Supplemental Support, and the Networking Center have been established to help meet this goal. These will be reviewed and revised this year, and therein lies the strength of the office and the plan. By continually seeking feedback and responding to it, we will be able to meet the ever-changing needs of the staff at Phanat Nikhom.

REFERENCES

Wederspahn, Ann. 1985. Self-designed training: an approach to teacher development. *Passage* 1(2):8-12.

***Sandra Hunt** has been a staff developer at Phanat Nikhom Refugee Camp in Thailand since the Staff Development Office was formed in 1986. In 1985, she was a supervisor there in the Cultural Orientation component. Previously, she was involved in refugee resettlement in Seattle, Washington. She holds a BA in anthropology from the University of Washington.*

Electives: A New Beginning for Student Activities at PASS

John B. Hoover
Philippine Refugee Processing Center

Every Friday in my school, each period has only thirty minutes, because after the sixth period, we'll have the ExCA time. Every period passes very slowly, and all students are hoping and waiting for the ExCA time. "Ring, ring . . ." That's the sound of the bell. It tells us that now is ExCA time. In the ExCA time, my class does aerobics, so when the bell rings, we hurry to change clothes, and when the class returns, everyone is wearing shorts. The teacher asks, "Are you ready?" If everyone is ready, we start to play aerobics. In aerobics, my class has a warm-up of the shoulders and legs. Sometimes we use the mat, and while we exercise on the mat we practice English. Half-way through the ExCA period, we have a break, maybe for five minutes. Everyone can go outside to rest, breathe fresh air, and after we return, continue the aerobics. When the time is nearly finished, we stop the music and play some small games and wait until the bell rings.

— Nguyen Luong My Hoa, Cycle 89

Since the inception of the Preparation for American Secondary Schools (PASS) program at Bataan, Extra Curricular Activities, known as " ExCA," has been one of the most popular, but least developed, parts of the program. The three other components — English as a Second Language, American Studies, and Math — were staffed by education specialists and curriculum developers who put together comprehensive courses, designed or ordered the necessary instructional materials, and conducted training sessions for the professional teaching staff. ExCA, on the other hand, was seen as a non-instructional extra, and thus was not as fully developed.

Every Friday, each of the six regular class periods was shortened by ten minutes, creating an hour-long seventh period at the end of the day. During this period, each classroom teacher was responsible for supervising an "extracurricular" activity. Since ExCA was scheduled for all students at the same time, the PASS campus was a rather chaotic scene during the last period on Friday afternoon. During their time at PASS, students were asked to select one activity each semester from a list of courses, ranging from poetry and math clubs to ping pong and soccer. Activities requiring special equipment could not be offered or had to be adapted for conditions at PASS.

As time went on, shortcomings in the ExCA program became apparent. The quality and content of the classes depended totally upon the background and personal initiative of each teacher, so there was no consistency in what was being taught or how. Many teachers lacked the background for teaching such extracurricular activities as art, singing, and outdoor games, and there was no curriculum or training to help them. ExCA was scheduled as the last period of the day on the last day of the week, and it took last place on the teachers' lists of professional priorities. Besides, as someone observed, ExCA bore little resemblance to anything in U.S. secondary or middle schools.

Yet there were bright moments. A number of excellent plays were produced during ExCA time, as was a school yearbook. The first PASS sports teams were organized during the ExCA period, and they used that time for weekly practice. It was apparent that in order to preserve the benefits of ExCA, the program content needed to be more structured, and it would have to be rescheduled at a time more convenient for staff and students — some of the late morning ExCA soccer games had been played in 100-degree heat!

In 1986, a plan to revise the structure of ExCA was proposed and approved. This plan called for a number of major changes. First, these activities would become a legitimate part of the PASS instructional program in terms of both staffing and curriculum. According to this plan, a team of teachers would be hired specifically to plan and supervise these activities for all PASS students.

Each teacher would have the background and teaching experience in at least one of the offered electives. Each course would have a written curriculum, and adequate equipment and materials would be supplied. As of May 1987, ten instructors had been selected, the curricula were undergoing final revisions, and the first classes had begun. In order to reflect more accurately the nature of these classes, the name has been changed from Extra Curricular Activities to Electives/Physical Education (PE).

Class times were also rescheduled. Each 18-week cycle is divided into two nine-week semesters. Students are required to take one semester of PE; during the other semester, they select one of the four electives: cooking, woodworking, performing arts, and fine arts. Electives/PE is scheduled for different groups of students throughout the week, either during the first period of the morning or the last one of the afternoon.

The PE course offers students both personal physical fitness, through the "President's Council on Physical Fitness Testing Program," and the experience of participating in team sports that are played in the U.S., such as basketball, softball, and volleyball. Safety and good sportsmanship are stressed throughout the course.

All PASS students are required to take a nine-week physical education course.

Photo by Dan Pamintuan.

In the cooking course, students prepare and sample some of the most common U.S. foods, such as sandwiches, pizza, chili, stews, salads, cereals, quick and yeast breads, and cookies. Safety and the proper use of kitchen utensils and appliances are taught throughout the course.

The woodworking course teaches students how to build simple wooden objects, such as bookends, bookstands, benches, and other items that the school can use. Again, safety and the proper use of hand tools are emphasized throughout the course.

Students copy recipes for American dishes in the cooking course.

Photo by Dan Pamintuan.

Performing arts provides students with brief exposure to such areas as speech, drama, pantomime, music, dance, and musical plays. The culminating activity of this course is a public performance by the students for their peers.

The fine arts course teaches students how to express their artistic skills and creativity through several media, including pen and ink, poster paints, papier-mâché, and origami (paper folding). Students also receive instruction in making practical use of their artistic skills in the U.S. They are taught to make posters, draw illustrations, make gifts, and create items that can be sold.

These courses share some common goals: to expose students to different kinds of language, concepts, and learning styles; to require students to work independently, asking for assistance only when needed; to build confidence through demonstrated mastery of skills; and to provide an environment where students are eager to use English in order to participate in the various activities.

The new Electives/PE course design has a number of benefits. Teachers in this program spend only half their time teaching classes. The rest of their hours are devoted to developing and overseeing a core of truly extracurricular activities offered outside regular school hours. At present, the Performing Arts teachers are organizing a Drama Club and Choral Society, and the Fine Arts teachers are forming an Art Club. There is a Woodworking

Club (perhaps to be affiliated with Junior Achievement) and a Science Club led by the cooking teacher. The PE teachers are organizing school teams. All of these will be involved in school assemblies and exhibits at PASS; some have already led to exchange programs in the performing arts with American high schools at nearby U.S. military bases and the International School in Manila. An additional benefit is that other PASS teachers now have one more hour per week to prepare simulations, write report cards, or hold meetings. Of course, the greatest benefit will be to the refugee students in PASS.

John B. Hoover has been involved in the Preparation for American Secondary Schools (PASS) program at Bataan since March 1986, first as a teacher and most recently as supervisor of the PASS electives described here. Hoover holds a BA in philosophy from Earlham College in Indiana, and has been a camp director and counselor in Japan, Haiti, and the U.S.

A Call for Unity: The Great Way of the Cao Dai

Emily Herrick
Philippine Refugee Processing Center

There is a common misconception that all Indochinese refugees are Buddhist. Although the majority are of that faith, many refugees belong to the Christian, Muslim, and other faiths. In this article, the history and beliefs of the Cao Dai religion of Vietnam are described. Much of the information is based on the author's conversations with Vietnamese refugees of the Cao Dai faith at the Philippine Refugee Processing Center in Bataan in early 1987.

Of all the religions co-existing in the Indochinese refugee camps, the Cao Dai faith from Vietnam is probably the least known and least understood. "My teacher didn't know about Cao Dai," reported one Vietnamese student at the Philippine Refugee Processing Center (PRPC). "She was surprised, but I tried to explain it to her." If the name Cao Dai is recognized at all, it usually conjures up bizarre, comical images of the vast Cao Dai panoply of saints — which includes Joan of Arc, Victor Hugo, and Sun Yat Sen — or the Cao Dai symbol for God, the Masonic eye that appears on the back of the U.S. one dollar bill.

Cao Dai Beliefs

Despite the saints and symbols that inevitably seem peculiar to non-believers, the Cao Dai religion grows from the same deep longing for unity and harmony that underlies almost all Asian cultures. In the beginning, the Cao Dai believe, Duc Cao Dai (God) created multiple branches of the one Great Way. He endowed each branch — Confucianism, Taoism, Buddhism, Hinduism, Christianity, Islam, and Geniism — with the mores, rituals, traditions, and organization best suited for its particular niche in that primitive world. As modernization brought the world's religions into contact, people of different faiths turned against each other, and humanity fell into turmoil, materialism, and sin.

Sensitive to the suffering of humanity, Duc Cao Dai called a meeting of Christ, Buddha, Mohammed, Confucius, and Lao Tzu, and declared God's Third Universal Amnesty, a sort of third and last chance for the human race. The many branches of the Great Way were to be reunited. In 1925, Duc Cao Dai revealed himself through a medium to a group of Vietnamese spiritualists and civil servants. A subsequent "Advent of Cao Daiism" ceremony, which had been planned to be only three days, lasted three weeks, and a new religion — a synthesis of all religions — was born.

The Cao Dai built a Holy See near the Cambodian border in Tay Ninh province and developed a hierarchical organization similar to that of the Roman Catholic Church, as well as a secular administration that provided public works and education, owned land, and dispensed welfare (FitzGerald 1972). Messages received from the spirit world continue to guide the Cao Dai, who have compiled the messages into the *New Canonic Law*, a constitution (which resembles the U.S. Constitution), the *Book of Rites and Prayers*, the *Book of Mystic Meditation*, and *Collections of God-Selected Messages*.

The vegetarian, non-smoking, non-drinking Cao Dai are quintessential eclectics. They believe in the brotherhood of all mankind, the occult realm of

spirits, the laws of evolution and cause and effect, the wheel of reincarnation, divine justice, the devil, and a compassionate, forgiving, omnipotent God who created the world and is the father of humanity.

The single overriding emphasis in Cao Daiism is unity, a call for humankind to return to the Great Way. "The mission of Cao Daiism is to call upon all existing religions to work together to serve humanity and not to compete against one another," explains Rt. Rev. Minh Ly of the Cao Dai Temple Overseas in Los Angeles. "It is unity in diversity. It is inclusive, all encompassing" (personal communication). A Cao Dai believer, then, could retain the traditions, mores, and ceremonies of any other religion and still be Cao Dai. However, even though the Cao Dai recognize the deities of other religions, they worship only Duc Cao Dai, for they believe that is the way to break out of the wheel of reincarnation.

History of the Cao Dai

The new religion was born into a fragmented society. In *Fire in the Lake*, Frances FitzGerald (1972:76-80) explains how the introduction of modern, Western ways invalidated the ancient values and ways of life. French colonialism, with its finances and bureaucracy, destroyed the "spiritual communion between man, heaven, and earth" (p. 77) on which Vietnamese village life rested, and left nothing to replace it. Because of their all-encompassing eclecticism, the Cao Dai seemed to provide a link between the old Vietnam of Confucianism and the colonial Vietnam of the French with their saints and authors. Peasant-based, traditional, anti-colonial, and mystical, the Cao Dai, along with another new sect called the Hoa Hao, were, in their way, the "real voices of the Mekong Delta" (p. 80). In an atmosphere of disintegration, the new sects offered substance to fill the void and rapidly gained adherents, mostly peasants, with a scattering of merchants and civil servants. By 1932, there were 100,000 Cao Dai; 300,000 by 1938; and over 2 million after World War II (Nguyen 1983:195).

The Cao Dai, whose proclaimed spiritual mission was to bring a splintered and quarrelsome world to unity under Duc Cao Dai, itself broke into several factions, each with its own leader. Although the Cao Dai retained a central church authority and identity, rivalries broke out among the factions. These factions developed private armies numbering over 30,000 troops who operated largely for the benefit of the leaders. Together, they constituted a formidable military and political threat to both the French and the communist Viet Minh. In the absence of any viable central authority in Vietnam during or after World War II, the Cao Dai factions figured prominently in the competition for power, or at least survival, along with the French, the Viet Minh, the Hoa Hao, warlords, bandits, and a large number of secret societies (Karnow 1984).

The Cao Dai turned to the French for support when the Viet Minh implemented their policies of "scorched earth" (burning crops and villages in their path) and selective terror against the sects. The French, eager for Vietnamese allies against the communists, subsidized the sects throughout World War II, even though the sects fought not only the Viet Minh, but each other and the French, as well.

In the chaos of Saigon after World War II, the Cao Dai continued to fight the Viet Minh, but they also refused to integrate their troops with the national army of Vietnam and would not allow government officials on their land. If the time had not yet come for Vietnam to be united under Cao Daiism, they at least hoped to retain control over their own territory. By the 1950s, the sects controlled large chunks of the South Vietnamese countryside (Spector 1985).

Cao Dai temples are scattered in such disparate places as Pulau Bidong in Malaysia and Palawan in the Philippines, as well as in Paris, New Orleans, Los Angeles, Thailand, and Australia.

The French colonial administration, fearing the growing power of the sects, ended its subsidies to them, and in 1954, passed the problem on to President Ngo Dinh Diem. Diem's attempts to disempower the uncooperative sects were only partially successful.

During the American phase of the war in Vietnam, the sects continued to operate independently, but played only a minor role. Many Cao Dai believers were drafted by the South Vietnamese army, but the official Cao Dai church stance was one of neutrality (Nguyen 1983). Even though very few Cao Dai joined the communist forces, the Saigon government was unable to rely upon their support. Thus, potentially one of the strongest anti-communist forces of South Vietnam remained divided and virtually untapped.

When Saigon finally fell to the communists 20 years later, the spirit of a deified Cao Dai elder attributed the defeat to the lack of unity. "The

catastrophic self-destruction has happened," he proclaimed during a seance, "it is beyond repair" (quoted in Ly, pers. com.).

The Cao Dai remaining in Vietnam today face the same sort of religious persecution that occurs in other totalitarian societies. The Hanoi government has desecrated their Holy See, destroyed their holy writings, closed dioceses and temples, forbidden people to worship, jailed religious leaders, and tried to "discredit and dishonor the faith" (Ly, pers. com.) by refusing to allow one of the Cao Dai leaders to be buried with the appropriate rites. "All these are monotonies," writes Rt. Rev. Minh Ly (pers. com.), "they are to be expected from a communist regime. There is nothing unusual about it. But the facts are nevertheless painful, hurtful, revolting, disgusting."

Estimates of the total number of Cao Dai believers vary widely, from 3 to 8 million. Because of the refugee exodus, Cao Dai temples are scattered in such disparate places as Pulau Bidong in Malaysia and Palawan in the Philippines, as well as in Paris, New Orleans, Los Angeles, Thailand, and Australia. Plans have recently been approved to build a Cao Dai temple at the PRPC.

Many resettled Cao Dai co-sponsor U.S.-bound Vietnamese refugees. Although it is doubtful that the Cao Dai in the U.S. will find the sort of universal unity they seek, they will be able to work toward that goal by retaining their own culture and beliefs as they learn from and adapt to their new country.

REFERENCES

FitzGerald, Frances. 1972. *Fire in the lake*. New York: Vintage Books.

Karnow, Stanley. 1984. *Vietnam: a history*. New York: Penguin Books.

Lomperis, Timothy. 1984. *The war everyone lost — and won*. Baton Rouge: Louisiana State University Press.

Ly, Rt. Rev. Minh. 1987. Letters to author, Mar. 7 and Mar. 20, 1987.

Nguyen Van Canh. 1983. *Vietnam under communism, 1975-1982*. Stanford, California: Hoover Institution Press.

Spector, Ronald H. 1985. *The early years: The U.S. army in Vietnam*. Washington, D.C.: Center of Military History, U.S. Army.

***Emily Herrick** has been an ESL supervisor at the Philippine Refugee Processing Center since 1986. As a Peace Corps volunteer in Costa Rica, she was co-director of an assistance program for the mentally retarded. Herrick holds an MA in TESL from Arizona State University, where she taught English to foreign students, and an MA in history from the University of Nebraska.*

Reviews

Preventive Mental Health in the ESL Classroom: A Handbook for Teachers
J. Donald Cohon, Moira Lucey, Michael Paul, and Joan LeMarbre Penning. New York: American Council for Nationalities Service, 1986. Pp. viii+ 54.

Here's a slim resource book that belongs in the collection of all ESL instructors. *Preventive Mental Health in the ESL Classroom (PMHESLC)* was produced as part of the Preventive Mental Health in the ESL Classroom Project, implemented by the American Council for Nationalities Service under contract to the U.S. Office of Refugee Resettlement. Despite the formidable string of titles and agencies, this is a clear and concise handbook. It provides an expert analysis of refugees' emotional difficulties, but its most valuable contribution is its straightforward, practical advice to ESL teachers on how to make their classrooms more humane and effective.

Following an introduction and foreword, the book is divided into three main sections — "User's Guide to Primary Prevention Theory," "Application of Primary Prevention and Promotion of Mental Health in the ESL Classroom," and "Resources." Russell Jalbert's thoughtful, well-researched foreword helps clarify the book's purpose and scope. Jalbert not only introduces and summarizes the book's main themes, but also synthesizes recent research data on refugees and mental health not found elsewhere in the text. The statistics comparing Americans and Indochinese experiencing emotional stress are quite startling.

In the foreword and the introduction, teachers are warned not to assume the role of counselor or therapist: "The outside helper role is not advocated for teachers who lack skills in cross-cultural counseling, have time limitations, and lack necessary support for this type of work" (p. vii). These warnings are expanded upon in the first section of the book, which also provides the theoretical rationale for the kind of preventive mental health work the authors say is appropriate for ESL teachers. A distinction is made among "primary," "secondary," and "tertiary" prevention in mental health. Only the first is what the layman would call preventive; secondary and tertiary prevention involve treatment and rehabilitation. The authors rightly emphasize that the teacher's role is in primary prevention, promoting students' mental health through "enhancement of self-esteem, coping skills, and adaptive behavior" (p. 5).

Nevertheless, it is disappointing that the authors don't offer teachers guidelines for spotting serious cases or for deciding how or when to refer students for outside help. They fail to make clear when, in their terms, secondary rather than primary prevention is required. The authors merely advise teachers to approach involvement in identification and treatment of mental health problems, i.e., secondary prevention, "with great caution" (p. 5). More informative discussions of this topic can be found in works such as *Social Adaptation of Refugees: A Guide for Service Providers* by the Center for Applied Linguistics, and T.C. Owan's *Southeast Asian Mental Health: Treatment, Prevention, Services, Training, and Research*, which are listed in the "Resources" section of *Preventive Mental Health*. Both contain useful material about how and when to make referrals to outside agencies.

A particularly valuable feature in the "User's Guide" section is the outline of the kinds of strategies teachers can use in the ESL classroom to enhance students' self-esteem and develop their coping skills. Although outlines are generally more often skimmed than read carefully, the outline of preventive strategies (see page 66) is worth examining closely. By providing examples for each strategy or coping skill, the authors stimulate the kind of thinking that translates into worthwhile classroom activities. For example, looking under the coping skill heading of "Skills to change the meaning of events," one finds "Asking evaluative questions (e.g., is life better now than a year ago)." A simple group discussion or writing assignment on this topic would be quite rewarding for ESL

students and their teachers. Other headings are equally provocative and provide useful starting points for curriculum writers and textbook authors, as well as for classroom instructors.

In their brief discussion of adult language learning as a coping skill, the authors indicate that the beliefs about language teaching and learning expressed by language learning theorists Earl Stevick, Stephen Krashen, and Charles Curran — particularly as they deal with the affective aspects of language learning — are compatible with the approach advocated in *Preventive Mental Health.* Teachers concerned with preventive mental health will certainly agree with Krashen that there is a need for a low anxiety level among their students, and with Stevick that it is important for learners to know how they feel about their learning. Although not all ESL professionals endorse Curran's Community Language Learning *in toto*, few would argue with his contention that students learn better when their self-esteem is enhanced. Mental health experts are also in agreement on these points.

The second and longest section of the handbook deals with the application of principles of primary prevention in the ESL classroom. There is a discussion of the teacher's role as a good listener, mediator between cultures, and provider of information. Teachers are asked to consider many elements of their refugee students' environment, ranging from the teacher's own strengths and weaknesses to local community and agency relationships. The questions provided to help teachers look at the relationship of their curriculum to their own teaching approaches are very helpful. It was good to see the critical question, "How do I combine ESL subject areas (e.g., transportation) with students' emotions, feelings, and anxieties (e.g., fear of taking the subway)?" (p. 14). In other words, how can

The following outline is excerpted from pages 6-7 of the "User's Guide" section of Preventive Mental Health in the ESL Classroom: A Handbook for Teachers.

Categories of Preventive Strategies

1. Promotion of mental health

- Enhance self-esteem (e.g., name five good things about yourself)
- Help develop a feeling of success (e.g., point out improvement)
- Help develop pride in cultural heritage (e.g., holding cooking or folk dance demonstrations)
- Help develop a support system (e.g., sharing information and rehearsal in low-anxiety situations)
- Help develop a sense of security (e.g., making friends and knowing neighbors)

2. Enhancement of coping skills (drawing on existing coping skills and acquiring new skills)

a. Skills to modify the situation

- Identifying options/alternatives (e.g., what are the different ways to solve this problem)
- Negotiating (e.g., finding compromise)
- Clarifying (e.g., how to find out more about the situation)
- Help-seeking (e.g., use of community resources)
- Developing collective action (e.g., organizing, petition)
- Questioning authority (e.g., what are acceptable ways of disagreeing)

b. Skills to change the meaning of events

- Finding commonality between people (e.g., all people have hardship at certain times)
- Asking evaluative questions (e.g., is life better now than a year ago)
- Ordering of priorities (e.g., should you get a telephone or buy a television)
- Developing realistic expectations for adjustment in the United States (e.g., given previous occupation and education, what are likely job opportunities)

c. Skills to manage stress

- Understanding and preparing for hardship (e.g., eating and sleeping well)
- Avoiding unnecessary confrontation (e.g., how to evaluate the meaning of personal interactions)
- Using valued support systems (e.g., spending time with family and friends)
- Finding humor in difficult situations (e.g., comparing present circumstances to analogous ones that had funny outcomes)

humanistic approaches fit into a competency-based curriculum?

After discussing student needs assessments and community resources, the authors provide some answers to this question under the heading "Implementation." Using examples from the Competency-based MELT Core Curriculum, they describe how the teacher can integrate competencies in such areas as transportation, housing, and employment with relevant mental health goals. For example, among the approaches related to the competency "Respond to supervisor's comments about quality of work on the job," the authors suggest "Depersonalize criticism," "Find balance between questioning authority and avoiding confrontation," and "Identify possible causes of workplace harassment." Although these areas may be seen as the responsibility of the Cultural Orientation instructor, it is the ESL teacher who can help students express themselves in English in the given situations.

The second section concludes with detailed procedural descriptions of ten classroom activities to help students deal with such stressful problems as isolation, inadequate housing, and trouble with telephones. The activities appear to be appropriate, and most of them use the "problem-posing" approach advocated by Nina Wallerstein (1984) and others. Each activity suggestion is keyed to specific "stressors," the environmental changes or demands that may cause difficulties for resettled refugees. There are three activities, for example, keyed to "Inadequate housing." In one of these, the students perform a brief role play in which a tenant telephones a landlord to request help. When the landlord's secretary (the teacher) tells the tenant (the student) that the landlord is out, the student says he or she will call back later.

> On the third or fourth try, the student finally gets through to the landlord and must give/spell her or his own name, street address, apartment number, and a statement of the problem. The landlord will attempt to put the student off several times. The student, however, insists on the problem being responded to "SOON," with a specific date and time being agreed upon by both parties. (p. 35)

Each activity is followed by a paragraph labeled "Comments." Here, the authors identify the kinds of students who would benefit most from the activity, describe the activity's strengths and limitations, and suggest follow-up activities. Following the activity described above, for example, the authors suggest that students learn about tenants' rights "using information and/or resource people from local agencies" (p. 36).

Few of the activities could be directly carried out in the classrooms at Bataan or Phanat Nikhom, because they rely on U.S. community resources or students' experiences with doctors or employers in the U.S. Nonetheless, some of the activities could be adapted for overseas use, and all are valuable for suggesting general classroom approaches. These activities make one curious to see some of the unfamiliar sources such as *Good Days, Bad Days* by Mueller, Conway, and Noren, and to examine again Wallerstein's *Language and Culture in Conflict: Problem Posing in the ESL Classroom.*

The handbook's concluding section, "Resources," is a very useful nine-page annotated list of materials arranged under the headings of "Refugee Cultures and Their Influence on Subsequent Adaptation," "Mental Health Theory," "Community Resources," and "ESL Theory and Approaches." Among the resources, it was gratifying to see materials developed for the Overseas Refugee Training Program: Shapiro and Ligon's *Settling In* and Phillips and Cribbs's article, "Meeting Friends and Bumming Cigarettes: Training Teachers to Teach Social Language," from *Passage*, Vol. 1, No. 3 (not No. 2, as stated in the handbook). The "Resources" section also includes suggestions on how to locate some of the rarer items referred to, and where to look for additional material.

In an abbreviated listing, there are bound to be omissions of favorite titles. Still, it is surprising that Moskowitz's *Caring and Sharing in the Foreign Language Class* is not included. As the standard sourcebook on "humanistic techniques" since 1978, it certainly merits some attention in this handbook.

All in all, *Preventive Mental Health in the ESL Classroom* is a fine resource. Although its sample activities are most relevant to teachers of adult refugees in the U.S., many can be adapted for use with other students in other situations. The principles, guidelines, and taxonomies should prove useful to just about all ESL professionals: curriculum and materials writers, teachers of children and adolescents, and others who deal with students who are adjusting to an alien culture while learning English.

In Southeast Asia, copies of *Preventive Mental Health in the ESL Classroom* are in libraries at the Phanat Nikhom Consortium office, the Philippine Refugee Processing Center, and the Refugee Service Center in Manila.

The handbook can be purchased by writing to: American Council for Nationalities Service, 95 Madison Avenue, New York, NY 10016, USA. The book costs $6.50 prepaid. It's worth that much and more.

REFERENCES

Center for Applied Linguistics. 1982. *Social adaptation of refugees: a guide for service providers.* Washington, D.C.: Center for Applied Linguistics.

Moskowitz, Gertrude. 1978. *Caring and sharing in the foreign language class: a sourcebook on humanistic techniques.* Rowley, Massachusetts: Newbury House.

Mueller, E.T., Conway, M.B., and Noren, J. 1980. *Good days, bad days.* Trenton, New Jersey: New Jersey State Office of Adult Education.

Owan, T.C. (Ed.). 1985. *Southeast Asian mental health: treatment, prevention, services, training, and research.* Washington, D.C.: National Institute of Mental Health.

Phillips, Jon and Diane Cribbs. 1985. Meeting friends and bumming cigarettes: training teachers to teach social language. *Passage* 1(3):19-23.

Shapiro, T. and Ligon, F. 1985. *Settling in.* Brattleboro, Vermont: Experiment in International Living.

Wallerstein, Nina. 1984. *Language and culture in conflict: problem posing in the ESL classroom.* Reading, Massachusetts: Addison-Wesley.

*About the reviewer: **Douglas Gilzow** is the Manila editor of* Passage *and has been a program associate at the Refugee Service Center in Manila since 1986. He holds a Master's degree in linguistics from the University of Michigan.*

The Hmong in Transition

Glenn L. Hendricks, Bruce T. Downing, and Amos S. Deinard (Eds.). New York: Center for Migration Studies of New York, Inc., 1986. Pp. xv + 464.

Today, 12 years after the first Hmong refugees arrived in the U.S., Hmong communities around the country are showing signs of success. In Minneapolis, site of the second biggest Hmong community in the U.S., welfare rates have dropped, and Hmong communities in Rhode Island, New York, Georgia, Texas, and Nebraska are proving that with time and the right conditions — employment opportunities, strong Hmong leadership, and community support — the Hmong can achieve self-sufficiency.

Still, successful resettlement is a challenge for Hmong newcomers, who, on the whole, arrive with less formal education, less English, and less familiarity with the culture and technology of Western life than other refugees. In 1987, more Hmong refugees will resettle in the U.S. than in any year since 1980. How these new arrivals fare will depend on the skills and determination they bring with them and the ability of the receiving communities to provide opportunities and support.

The Hmong in Transition, a collection of essays on Hmong history, culture, and resettlement, should help U.S. service providers better understand — and thus better help — Hmong newcomers. A joint publication of the Center for Migration Studies of New York and the Southeast Asian Refugee Studies Project of the University of Minnesota, the volume is a collection of papers from the Hmong Research Conference held in 1983 at the University of Minnesota. The conference — two years after the first Hmong Research Conference — brought scholars of Hmong culture and language together with Hmong and Western resettlement workers to explore four topics: Hmong culture and change, Hmong resettlement, language and literacy, and health care.

Hmong Culture and Change

In his introduction to this section, Glenn L. Hendricks finds fault with the tendency of Westerners to think of Hmong culture and history

> in terms of before and after, [to think] that there was a traditional, almost unchanging way of Hmong living that has been severely altered by the events of the flight and subsequent resettlement. (p. 3)

In fact, as William A. Smalley points out in "Stages of Hmong Cultural Adaptation," recent Hmong history has been characterized by change and by efforts to adapt creatively to change without suffering a loss of identity.

Papers by Timothy Dunnigan and Gary Yia Lee suggest that the Hmong in the West have the resilience to adapt to and not be overwhelmed by change. In Australia, an enlightened policy toward ethnic minorities encourages the Hmong there to find a balance between change and cultural preservation. Lee tells us in his paper, "Culture and Adaptation: Hmong Refugees in Australia," that

> ethnic groups are now encouraged to maintain their cultures. . . . Hmong are . . . urged to consider themselves as Australian Hmong with a unique cultural contribution to make to their country of resettlement and with an obligation to identify with it. (pp. 62-63)

China's policy toward minorities also serves as an instructive model. According to Louisa Schein's "The Miao in Contemporary China: A Preliminary Overview," China encourages minorities to maintain their cultures. At the same time, China promotes education for minorities with preferential college admissions policies aimed at increasing the numbers of minority students, who are encouraged to return to their home provinces after completing their education.

Adapting to a New Society

This section is made up largely of case studies that offer a balance of good and not-so-good news about the Hmong resettlement experience.

Despite the fact that most American families need more than one wage earner to be self-sufficient, refugee women have never received a fair share of employment training, according to Sarah Mason in her paper, "Training Hmong Women: For Marginal Work or Entry into the Mainstream." After surveying employment training programs available to Hmong women in Minneapolis-St. Paul, Mason concludes that most training programs reflect

> a conventional notion of immigrant women as needleworkers and house-cleaners . . . [and that] current policies of training Hmong women in the same areas of marginal, low-paid work can only create a permanently disadvantaged group. (p. 118)

While I agree with Mason that more emphasis should be placed on training for professions in health care, teaching, and business management, I also believe that there is a place for worker-owned sewing and cleaning businesses that provide their workers with experience in enterprise development.

Cultural differences are highlighted in Beth L. Goldstein's article on Hmong and American legal systems, as well as in William H. Meredith's and George P. Rowe's paper on changes in Hmong marital attitudes. Goldstein uses the case of a 14-year-old Hmong girl assaulted by a Hmong boy "to examine how different cultural lenses influence the resolution of an assault" (p. 136). She finds that Americans view sexual assault as an act of violence by one individual against another. The Hmong, on the other hand, tend to see it as a family and community problem, with more concern for the honor of the kin group and the harmony of the community than for individual suffering.

In their study of Hmong marital attitudes, Meredith and Rowe found both change and attachment to tradition: Attitudes toward polygyny, the bride price, age of marriage, and equality between partners are changing, while traditional attitudes toward other customs — the means of selecting a spouse, the use of go-betweens, and the use of written contracts — persist.

In her study of the adaptation of Hmong to Isla Vista, California, Catherine Stoumpos Gross finds both obstacles to adjustment and factors that ease the adjustment process. The obstacles — language, cultural differences, crime, feelings of loneliness — are familiar. What makes this paper useful is the discussion of factors that promote adaptation, not the least of which are similarities between Hmong and Americans in cultural values. Like Americans, the Hmong value hard work, self-reliance, economic advancement, and education.

The section concludes with a summary of the Office of Refugee Resettlement-funded Hmong Resettlement Study. While this is a useful summary of the study's most important findings, it is important to remember that the data are nearly four years old and do not always reflect current reality. Conditions have changed: Welfare rates are decreasing, at least in some areas, and a complete picture of Hmong self-sufficiency would take into account part-time employment, enterprise development, home and land ownership, and federal programs to relocate refugees from impacted areas to more favorable sites.

The section on the Hmong Resettlement Study includes a discussion on secondary migration. There are many causes of secondary migration — including unemployment, changes in federal policy on cash assistance, family reunification, the dream of farming — but I like Shur Vang Vangyi's explanation best: "Hmong, like other people, are always looking for better opportunities" (p. 194).

Language and Literacy

Papers on two-word expressives in White Hmong and zero anaphora almost led me, a non-linguist, to skip to the next section. Still, I found it was worth the effort to read these papers — if only to get a sense of the incredible complexity, subtlety, and richness of the Hmong language.

Of all the papers in this section, I found Gail Weinstein's "Investigating Literacy: Approaches, Tools, and their Consequences for Inquiry" to be the most interesting. Her paper interweaves an insightful teacher's personal quest for better understanding of her students and an investigation into the uses and social consequences of literacy in a Hmong community in Philadelphia.

Health Care Issues

I found this section to be the most absorbing, in part because I learned the most from it. From papers by Bruce Thowpaou Bliatout, Jacques Lemoine, and Xoua Thao on shamanism, I learned that the Hmong have an elaborate and effective system to analyze and treat emotional disorders, and from a paper on "parenting," I learned that the Hmong may have a thing or two to teach Westerners. The latter paper (by Charles N. Oberg, Sharon Muret-Wagstaff, Shirley Moore, and Brenda Cumming) reports findings of a cross-cultural assessment of maternal-child interaction. Their study rated Hmong mothers as more attentive, expressive, sensitive, responsive, and patient in child-rearing than a group of Caucasian mothers.

This section includes an article on the sudden death syndrome by Ronald G. Munger. While I certainly share the researcher's concern for this mysterious ailment, I believe that the dangers of death from misuse of pesticides and from eating wild vegetation and herbs (such as wild eggplants and deadly nightshade) deserve equal attention.

The final essay, "Attitudes of Hmong toward a Medical Research Project" (by Marshall Hurlich, Neal R. Holtan, and Ronald G. Munger), examines the reactions of Hmong to various attempts made to investigate the sudden death syndrome among Hmong in Ban Vinai refugee camp and in Hmong communities in the U.S. The suggestions the authors make to researchers (such as working with Hmong community leaders) are sensible, as well as sensitive to the concerns of the refugee community, but I kept wondering as I read the paper: Have the Hmong been so thoroughly examined that nothing remains but to research the research of the research?

With this collection of papers, the University of Minnesota's Southeast Asian Refugee Studies program has once again taken the lead in providing a forum to increase cross-cultural understanding between Hmong and Americans. Should a third Hmong Research Conference be held, no doubt we will benefit from the diligent research of both Hmong and non-Hmong scholars.

*About the reviewer: **Carol Leviton Wetterhahn** has worked in refugee resettlement programs since 1976. Over the past few years, she has been an advocate for the increased role of Hmong mutual assistance associations in refugee resettlement and economic development activities. **Donald A. Ranard** also contributed to this review.*

passage staff

***Lauren Crawford**, Bataan site editor, has been a Cultural Orientation supervisor at the Philippine Refugee Processing Center since January 1986. Previously, she was assistant to the director of the New England regional office of World Relief Corporation (WRC). She was also the editor of that agency's regional newsletter. From 1982 to 1983, she taught 7- to 16-year-old refugees in WRC's Youth Guidance program at the PRPC. Crawford holds a BA in religion and English from Kalamazoo College.*

***Tom Van Blarcom**, Phanat Nikhom site co-editor, is the component staff developer for ESL. Before that he was an ESL supervisor for two years. His previous experience includes teaching military officers and cadets in Saudi Arabia, and for several years he was an EFL teacher and teacher trainer in west and central Africa. Formerly on the staff of U.S. Senator S. I. Hayakawa, Van Blarcom has a BA in political science from Wagner College in New York.*

***Ken Westhusing**, Phanat Nikhom site co-editor, has been an ESL supervisor in the Preparation for American Secondary Schools program since June 1986. Previously, he was the assistant resource specialist for the ESL/Bilingual Program in Portland (Oregon) Public Schools, where he also served as an ESL teacher and ESL department chairman at the secondary level. Westhusing spent two years teaching English in Botswana as a Peace Corps volunteer. He holds a BS in education from Oregon State University and an MAT from Lewis and Clark College.*

***Robert Waterbury**, Eastern European site editor, is coordinator at the Bad Soden CO facility for Eastern European refugees. Before joining the Bad Soden staff as a CO teacher in 1985, Waterbury was the director of an intercultural musical theater project in Frankfurt, West Germany. He holds a BA in music from San Jose State University.*

***Doug Gilzow**, Manila editor, has been a program associate at the Refugee Service Center in Manila since 1984. Gilzow's experience in the field includes teaching English in Laos, Iran, and the U.S. For three years he directed an ESL program in Lansing, Michigan. Gilzow holds a Master's degree in linguistics from the University of Michigan.*

***Don Ranard**, Washington editor, is a program associate at the Refugee Service Center in Washington, D.C. Ranard has worked in refugee programs in the U.S. and in Hong Kong as a literacy specialist, materials and curriculum developer, and UNHCR program monitor. Prior to this, Ranard taught EFL in Taiwan and, as a Fulbright grantee, in Laos and Thailand. He holds an MS in linguistics from Georgetown University.*

***Nelly Kurfehs**, Washington production assistant, is a staff member of the Refugee Service Center in Washington, D.C. She has worked as a translator and a proofreader for non-profit organizations in the U.S. and as a French teacher in England. Kurfehs holds an MA in English from the Paul Valéry University in Montpellier, France.*

passage
a journal of refugee education

Passage is a joint project of the agencies implementing the Overseas Refugee Training Program.

Volume 3, Number 3
Winter 1987

Implementing Agencies

The International Catholic Migration Commission
World Relief Corporation
Bataan, Philippines

The Consortium: Experiment in International Living, Save the Children Federation, World Education
Phanat Nikhom, Thailand

The Intergovernmental Committee for Migration
Western Europe and Botswana

The Refugee Service Center, Center for Applied Linguistics
Manila, Philippines
Washington, D.C.

Editorial Staff

Bataan	Lauren Crawford
Phanat Nikhom	Mary Pat Champeau
Bad Soden, Germany	Robert F. Waterbury
Manila	Douglas Gilzow
Washington, D.C.	Donald A. Ranard

Passage has been developed and printed under a cooperative agreement with the Bureau for Refugee Programs of the U.S. Department of State. The material appearing herein does not necessarily represent the policy of that agency, nor the endorsement of the Federal Government.

Passage is published three times a year and distributed by the Center for Applied Linguistics with offices located at 1118 22nd Street, NW, Washington, D.C. 20037 and The Victoria Bldg., 8th floor, 429 United Nations Ave., Ermita, Metro Manila, Philippines.

Passage is available to subscribers at $9.00 a year. For information, write to the Center for Applied Linguistics.

The contents of this publication are in the public domain and may be reproduced.

Passage is funded by the Bureau for Refugee Programs of the U.S. Department of State.

CONTENTS

FEATURES

How Are They Doing in America? Bataan Staff Visit U.S. Resettlement Sites *by Lauren Crawford and Douglas Gilzow* 5

"Close Your Eyes, We're Going to Learn" *by Sinith Sitthiraksa* 9

Kagisong Center, Botswana: Oasis of Hope *by Mongezi Sifika* 13

Getting a Head Start: Refugee Workers at Phanat Nikhom *by Niyada Chonviriya* 15

CO at Bad Soden: Eastern European Refugees' Special Problems *by Robert F. Waterbury* 19

Teaching ESL Reading to Young Children: Three Whole-Language Methods *by Else Hamayan and Margo Pfleger* 24

The Black Tai: Refugees from Vietnam and Laos *by Carl L. Bankston, III* 30

A Vietnamese Artist with a Camera *by Silverius Chan* 32

Informal Language Testing Techniques: A Model for ESL Teachers *by Nicholas C. Zefran* 38

The Resettlement Game *by James Fouss* 43

"On the Corner of Hmong Street and Mien Avenue" Using Student-Generated Maps *by Christopher B. Reznich* 49

That First Day: The Saga of a New Teacher *by Eugene Labiak* 51

From War to Resettlement: A History Training *by J. Frank Edgerton* 53

Bureaucratic Bingo: A Simulation in Cultural Orientation *by Stephen Alcantara and CO Team* 55

Refugee Poets in the Low-Level ESL Class *by Susan Togle and Team* 59

From Learning to Read to Reading to Learn: The Native Language Literacy Program *by Jon Phillips* 61

Using the Community as a Language Resource: Refugees Visit a Philippine Bank *by Lourdes D. Stevens and ESL Team* 64

Drama and Puppets in the Low-Level ESL Classroom *by Benito P. Vacio* 66

DEPARTMENTS

In This Issue 2
Letters 3
Update 4

In This Issue

Teachers at the Philippine Refugee Processing Center (PRPC) recently asked a U.S. consultant to the Overseas Refugee Training Program in Southeast Asia how they should deal with unpleasant aspects of refugees' lives in the U.S. "I don't think there's any choice," she told them. "Teachers here have to tell refugees the straight truth—that most of them are going to be living in low-income housing in ethnic ghettos. But they also need to help refugees see that they don't have to stay in those ghettos forever— that they can move out and still maintain links with their ethnic communities."

In this issue of *Passage*, a number of articles describe how teachers can help refugee students understand and cope with the sometimes harsh realities of life in the U.S.

One effective means of helping refugees develop an awareness of these realities is games. For example, Jamie Fauss describes "The Resettlement Game," a Cultural Orientation (CO) class activity in which adult refugees discover the disadvantages of long-term dependence on welfare, the drawbacks of low-income housing, and the benefits of combining work and study. While the game does not have winners and losers, participants must defend choices they make, and peers critique them on how realistically they play.

Simulations are another means of introducing realism into classroom instruction. In "Bureaucratic Bingo," described by Stephen Alcantara and his team of CO teachers, refugees cope with a confusing array of agencies and offices, as they learn how to handle the loss of documents and how to make effective use of community services. What could be more realistic than waiting for an hour in one office, only to be sent to another one?

In her article, "Close Your Eyes, We're Going to Learn," Sinith Sitthiraksa draws on her experiences in Rhode Island (described in "One Week in Woonsocket" in *Passage* 2:3) to present a realistic picture of educational opportunities in the U.S. Her students discover the wide range of choices available as they select classes from genuine adult education brochures that the author brought back to Phanat Nikhom, Thailand. They then discuss their choices with American counselors and find out if their selections are acceptable or not.

Refugees in low-level ESL classes at the PRPC have been practicing bank-related language competencies, not through a simulation, but by actually visiting a bank in the nearby town of Morong, Bataan. The short bus trip there also provided a realistic look at mass transportation in the U.S. as students were asked for exact change to pay the fare and were required to observe the "No Smoking" signs posted specially for the trip. The project is described by Lourdes Stevens and her team of teachers in "Using the Community as a Language Resource."

Refugees from Eastern European and Southern African nations also need to be prepared for unpleasant changes they will have to face in the U.S. In his article about the CO program at Bad Soden, Germany, Robert F. Waterbury shows how one major difficulty for some Eastern Europeans is the loss of status, bitter medicine indeed for a doctor, dentist, engineer, or master mechanic. It is even worse for the lawyer, economist, or teacher of Polish literature whose expertise may simply have no application in the U.S. Students in the program are helped to formulate strategies for overcoming these difficult problems.

In the CO program at Kagisong Center in Botswana, refugees in Southern Africa learn that America is "neither a paradise nor the demoralized society portrayed on 'Dynasty' or 'Miami Vice,' " writes Mongezi Sifika, a recent graduate of Kagisong Center. "Perhaps our dreams were deflated a little bit," says Sifika, "but we left more prepared and realistic about seeking employment and becoming self-sufficient as soon as possible."

To discover firsthand the realities of refugees' lives in the U.S., four PRPC staff members visited refugee resettlement sites across the U.S. In an account of these visits, "How Are They Doing in America?," the visitors report on what they heard and saw. From East Coast to West, they found refugees facing difficulties on the job, at schools, and in their communities. But refugees are also succeeding, and this is at least partly due to the preparation they receive in the Overseas Refugee Training Program. One ESL supervisor, who visited refugees and service providers in New York, New Jersey, and California, observes, "What I found most encouraging was the evidence of our program's effectiveness."

This issue of *Passage*, by sharing these efforts to prepare refugees for the realities of their new lives, can help refugee educators get a clearer perspective on refugee resettlement in the U.S. and on how they can make it a successful experience for their students.

—*Editors*

Letters to the Editor

To the editor:

I have always been a keen reader of *Passage* and when I came back to PRPC on a visit in September 1987, more than a year after I left the camp, I picked up No. 1, 1987, and read "The Silversmith and the Painter: Refugee Artists at Bataan" with great interest.

I also knew Viengkham and her silversmith brothers. I even wrote a poem I would like to share with you about one of the brothers.

Sincerely,
Helga Hoel
Trondheim, Norway

Helga Hoel is the former coordinator of the Norwegian program at the PRPC.

❦ ❦ ❦

Laotian Silver Smith

I did not forge weapons
for Pathet Lao
or US sympathizers.
I was too young.

I have learned to forge jewelry.
Tradition rich
rings, belts, bracelets.
Filigree work
saturated with myths
where dragons, peace doves and serpents
are equally real.

Now I toil with my work to qualify as a journeyman,
the entrance ticket
to the country where everybody forges
— his own fortune.

Helga Hoel
PRPC April 1986

To the editor:

Thanks so much for sending me a copy of *Passage* magazine (Special Galang Issue). It's just wonderful, and I enjoyed every page. It brought back memories of when I was in Galang. The articles are so moving, yet so true.

Sincerely,
Arif Sulistiono
Spokane, Washington

Arif Sulistiono was an ESL teacher in the intensive program on Galang.

The editors have received letters asking about employment in the Overseas Refugee Training Program.

For information about employment in the program at Phanat Nikhom, Thailand, contact:

Helju Batchelder
The Experiment in International Living
Staff Development and Training
Refugee Assistance Programs
Kipling Road
Brattleboro, VT 05301
Telephone: (802) 257-4628

For information about employment in the program at the Philippine Refugee Processing Center (PRPC) contact:

Peter Morris
International Catholic Migration Commission
Suite 820
1319 F Street, NW
Washington, DC 20004
Telephone: (202) 393-2904

For information about employment in the children's program at the PRPC, contact:

World Relief Corporation
P.O. Box WRC
Wheaton, IL 60189
Telephone: (312) 665-0235

Update

Roger Harmon
Regional Consultant, Intergovernmental Committee for Migration

1987 came to a close with a surge of regional activity. This included an October meeting in Bangkok on the needs of young adults and a mid-November meeting in Manila on cultural orientation (CO) issues. Prior to the Bangkok meeting, participants from the Philippine program spent a week at Phanat Nikhom observing the Thailand program. In turn, Thailand staff visited the Philippine Refugee Processing Center (PRPC) at Bataan before attending the meeting in Manila.

The overall goal for the first meeting was to assess and improve the instructional program for young adults. This review took into account a recent informational survey conducted in the U.S. by the Center for Applied Linguistics (CAL). The purpose of the survey was to determine the resettlement experiences of Indochinese young adults between the ages of 17 and 22 during their first two years in the U.S. Staff in Southeast Asia want to determine how they can most appropriately train U.S.-bound young adults headed for high school (or other types of study) while maintaining the focus on preparation for the work place. Outcomes of the meeting will be reported in my next Update.

At the CO issues meeting, participants looked at the hard realities refugees face in the inner city and elsewhere in the U.S. where there is tension between ethnic groups. The meeting attempted to identify teacher training models on this topic, since host-country teachers are often unfamiliar with matters of race, discrimination, and social and economic inequality in the U.S. The models developed at the meeting included presenting accurate information, as well as approaches to teaching about U.S. attitudes and values. As a result, the meeting outcomes will be relevant to all program components, particularly as they address value differences. In fact, the meeting represents efforts at both sites to promote closer integration of program components, thereby providing a more effective and, from the refugee student's perspective, a more coherent program.

1987 has been a year of intense work by program managers and staff in the area of monitoring curriculum and student materials. Throughout the Overseas Training Program's seven-year history, an attempt has been made to balance the use of commercially-produced materials with site-produced ones, thus reaping the benefits of each.

Each training site has developed curricula based on the competencies and content standards mandated in the regional program. They have also found it necessary to produce a number of student materials, especially workbooks, to use with the commercial texts. (Note that over half of the students entering the program are not literate in English, and that commercial materials for this population are limited.)

CAL has been responsible for ordering and distributing the commercial texts used—no small task, given such factors as the fluctuations in refugee flow, publishers' schedules, printing hold-ups in both the U.S. and Southeast Asia, and delays due to shipping and customs problems.

Following guidelines from the Department of State, regional managers have tightened control procedures for selecting and ordering commercial texts and developing site-produced materials. They have drafted strict requirements for materials production, designating use of materials as consumables or non-consumables. Although there is full regional cooperation and coordination on these matters, fewer materials development projects are being initiated during these budget-conscious times.

1987 has also seen the successful start of Preparing Refugees for Elementary Programs (PREP) for 6- to $11^{1}/_{2}$-year-olds in the Philippines program, and substantial strengthening of the Preparation for American Secondary Schools (PASS) program at both sites. It is not easy to implement cost-cutting measures or to increase the range of students served while improving the quality of instruction. In 1987, the Overseas Refugee Training Program has done both.

How Are They Doing in America? Bataan Staff Visit U.S. Resettlement Sites

Lauren Crawford, *Philippine Refugee Processing Center*
Douglas Gilzow, *Refugee Service Center, Manila*

After the 1987 TESOL conference in Miami, Florida, most participants wearily began packing their satchels with colorful publishers' brochures, sorting through their collection of workshop handouts, and making final arrangements for returning to their home cities. For four staff members of the Overseas Refugee Training Program, however, their work/travel assignment was only in the early stages. From mid-April through early May, staff members of the International Catholic Migration Commission (ICMC) at Bataan were involved in an innovative mission to cities across the U.S. to learn more about current refugee resettlement issues, gather suggestions for improvements in the training program, and inform U.S. service providers of the aims and activities of the overseas program.

Concentrating on sites particularly affected by the influx of Indochinese refugees, they visited refugee communities in California, Washington, Texas, Massachusetts, New York, New Jersey, and Virginia. They talked to a wide range of people who deal with refugees in the U.S., from junior high school teachers and adult education administrators to job developers and leaders of refugee mutual assistance associations (MAAs). In each city, they also talked to refugee graduates of the program at the Philippine Refugee Processing Center (PRPC).

Although each delegate was assigned to four or five different cities, where they visited different kinds of agencies and service providers, their reports reveal a number of areas of agreement. Aspects of refugees' lives in the U.S. were grimmer than they had realized, especially in the controversial area of public assistance. As one ICMC staff member said, "I think that some of the greatest problems, such as dependency on welfare, are difficult to cover in our curriculum, as refugees will probably listen more to their relatives in the U.S." Service providers across the country also told the visitors that refugees need to develop more realistic expectations of what they will encounter in the U.S. "They need to see that there are difficulties to overcome, but they can eventually work their way up to success," said one resettlement worker.

Still, the delegates were heartened by the many reports of the overseas program's success. The Preparation for American Secondary Schools (PASS) program was given high marks by educators from coast to coast, and refugees themselves expressed gratitude for the preparation they had received overseas. Although the ICMC delegates found that some areas of teacher training and classroom instruction may need adjusting, they agreed that the training program is generally effective at addressing refugees' most significant needs. Below are excerpts from the individual delegates' reports.

***Richard Lambrecht,** PASS curriculum developer, visited secondary schools, counseling services, job training programs, and agencies that deal with refugee teenagers in Boston, Dallas, and San Francisco.*

All the schools I visited have support systems for students with limited English proficiency. The degree to which refugee students are mainstreamed with other students varies from school to school, and depends on the students' English proficiency and length of stay in the U.S. At one school, Newcomer High in San Francisco, the entire curriculum is geared to the newly-arrived foreign student. Other schools offer comprehensive bilingual instructional programs or bilingual aides in some classes, ESL instruction, and counseling. ESL instructors generally employ up-to-date approaches, such as the Natural Approach, communicative methods, and the Whole Language Approach. Other options for refugee

students include Vietnamese clubs and international culture clubs.

I was happy to learn that a number of Vietnamese and Lao PASS graduates in Boston were doing well. Trinh Hung graduated at the top of his class and has won a $60,000 scholarship, which he will use to attend Boston University. Pham Cong Quan is getting straight A's in a full schedule of college prep classes. Nguyen Thanh Danh says that English class is difficult, but he is still able to find time after school to work as a counselor for Buddhist families. Siamphone Sitthirath and Panekham Vongvrengham have both won awards in city art shows. One thing is clear: PASS graduates join the same activities in the U.S. that they had joined at PASS. Refugee students were not participating in extracurricular activities unless they had done so previously.

I talked to a number of teachers at the high school and junior high level. The suggestion I heard most frequently was for PASS to stress homework more and explain how tough American schools are about it. One school in Dallas, for example, counts homework as half of each student's grade. Teachers also suggested that we emphasize that physical education class is not optional in most school districts, and there are routines that go with it, such as changing to appropriate attire for the activities and showering with other students afterwards.

When I discussed Bataan's PASS curriculum, a number of teachers wanted copies of our unit on Indochinese culture. Refugee students have spent much of their lives in refugee camps or on journeys of escape, teachers remarked, and these young people have missed out on learning about their own culture. In fact, one of the things that surprised me most in meeting former PASS students was how quickly and thoroughly they had adapted to U.S. teen culture, especially in their hairstyles, clothing, and use of slang. Many had even Americanized their names.

At each site I visited, I tried to learn more about community problems involving refugee teens. Counselors and police officers reported that Southeast Asian youth are getting into trouble with the law for a number of different reasons: drugs, dropping out of school, truancy, and gang problems. A related difficulty for Indochinese families is that they seldom know how to seek help after the teenager gets into trouble. In some cases, they do seek the aid of an MAA, but more often they are too embarrassed. Consequently, refugee families find themselves caught up in a system—courts or social service administration—that they don't understand. Some of these problems can be addressed only in the U.S., but service providers suggested that, as a beginning step, our PASS students at Bataan should learn that age makes a difference when it comes to legal problems, i.e., being considered a juvenile rather than an adult under U.S. law.

Rufino Tangonan, Cultural Orientation supervisor, visited an MAA in Brooklyn, New York, and resettlement offices in Arlington, Virginia; Richmond, Virginia; and Los Angeles, California.

Attitude is an important factor in refugee problems and successes. While many refugees look for work upon their arrival, others feel cheated that they are not allowed public assistance because jobs are readily available for them. For those who are employed, keeping their jobs is an issue that needs to be given more emphasis. Service providers report that there are still instances of refugees quitting jobs when reprimanded for mistakes.

Another apparently common problem is the unrealistically high expectations that refugees have of sponsors and voluntary agencies. Some refugees complain that they are left to fend for themselves after only a few months in the U.S. The number and scope of refugee-specific services available varies widely, and we need to emphasize this to our students.

On the other hand, the solution to these problems of attitudes and expectations cannot be simply to paint a picture of grim reality. Although I saw that some aspects of resettled refugees' lives were not very pleasant—run-down housing, unemployment, etc.—if we were to overemphasize the negative in our classes, we would risk undermining refugees' confidence, and make it more difficult for them to adjust in the U.S. A balance is needed.

Nina Jaico, A/B-level ESL supervisor, traveled to New York, New Jersey, and California, visiting adult ESL programs, a refugee resettlement office, and an MAA. The ESL training programs she visited were all Mainstream English Language Training (MELT) sites, so there were many similarities between their competency-based objectives and those in the overseas program.

What I found most encouraging was the evidence of our program's effectiveness. I felt that ICMC teachers' instructional skills compared favorably with those I saw in the U.S., but best of all was the

positive feedback from U.S. service providers regarding our students' performance. And it was gratifying to meet refugees who have worked hard and attained what they wanted.

Teachers and service providers said that the topics of health, housing, and employment needed more emphasis in the overseas program. Overcrowding in apartments continues to be a problem, so perhaps tenant-landlord relationships should be discussed in greater depth, using a problem-solving approach.

Besides meeting some of our former students, I also met several former staff members from Bataan who are now teaching refugees in the U.S. They were suprised that their students had forgotten so much of what had been covered in the camp programs, but supposed that culture shock and other readjustment problems accounted for it.

As a first-time visitor to the U.S., I was sensitive to how newly-arrived refugees might perceive their new country.

A number of my experiences struck me as relevant to our students at Bataan:

• It seemed that people in the U.S. often don't deal with other people; they deal with machines. You can get just about anything from a vending machine, from coffee (black or with cream) to postage stamps; just insert the correct change and push a button. This can be very convenient, but it can also be extremely confusing. Though I am literate and fluent in English, I was frequently frustrated and unable to follow the instructions.

Implication for the Overseas Refugee Training Program: Exposing our students to common signwords and U.S. signs is an initial step in familiarizing them with what they will encounter.

• I often had difficulty understanding what Americans were saying to me. For example, I needed several repetitions of announcements in subways and bus stations, before I was able to comprehend them. Regional accents sometimes confused me; I found Black English particularly difficult to understand. Telephones presented another challenge. The first time I made a long-distance call on a public phone, I could barely understand the operator, and when she ended the conversation with "Thank you for calling AT&T," I had no idea what she was talking about.

Implication: A daily listening activity, such as a weather report or newscast, could help our students become accustomed to hearing routine information spoken in a variety of accents.

• Stores in the U.S. usually group items so that they're easy for shoppers to find. As a result, I found that when buying groceries or gifts I had to read a lot of labels and signs, while very little speaking or listening was required.

Implication: Reading skills are prerequisite to teaching the shopping competencies. Advertising seems to play an important role here as well; we should continue to use copies of supermarket and department store ads in the classroom.

• An elderly Hispanic woman approached me in the bus station and asked if I spoke Spanish. She explained that she'd been trying to call a friend, but was unable to get through. I dialed the number for her and got a recording: "Please deposit ten cents to complete this call." When I told her what the recorded voice was saying, she was able to complete her call.

Implication: Since many of our older students feel that learning English is not very important for them, we need to work harder at changing their minds. Presenting a situation like this one with the telephone might help.

• In San Diego, I had dinner with a former student. I was impressed with what this Lao refugee had accomplished in only three years. Now a well-paid assistant to a Vietnamese lawyer, he proudly showed me his house and two cars, one of which is for his working wife. "I've had my share of ups and downs since coming to the U.S.," he admitted, "but I'm content and happy with my life now." He is looking forward to sponsoring his mother and his brother's family in the near future.

Implication: Success stories like this should be shared with students, emphasizing the time and difficulties involved.

Patricia Hunter, *program officer for A/B-level Work Orientation, traveled to sites in Virginia and California. She met with refugees and personnel in adult ESL programs, voluntary agency resettlement offices, special programs for women and youth, MAAs, and the Washington, D.C., headquarters of the U.S. Office of Refugee Resettlement.*

Having been directly involved in resettlement work since 1975, I was able to see an incredible change. I met with many of our graduates, and heard statements like "I am in a nursing program now; I may become a doctor" and "I bought a house last month; we are very happy here." I found that newly-resettled Indochinese refugees are becoming active

participants in American life much faster than in years past. Newcomers still have to work on their English skills, but many of the other hurdles seem lower or non-existent because of the pre-entry training we provide.

Service providers were not hesitant to offer suggestions: "Teach appropriate attitudes and coping skills. . . . Don't send us people with such high expectations. . . . Teach time management and prioritizing. . . . Teach young people about sex and drugs. . . . Teach everyone the responsibilities of freedom—it isn't just free."

Of course, these areas are already addressed in our curricula, but it is helpful to hear again how important these issues remain, and that they need continued emphasis. I urged many U.S. service providers to build on the training we have provided and to find out what refugees know before placing them in new programs, to ask to see refugees' resumes, and to acknowledge their previous experience and skills.

Before taking this trip, I had been alarmed at news stories concerning discrimination against refugees. However, my feelings toward my country's generosity of spirit were reaffirmed during my flight from the Philippines.

When the plane came to a stop at the San Francisco airport, a man who had said nothing to us during the entire 10-hour trip reached over to my refugee seatmate, put his arm around him, and said,

"Welcome to my country. I know you've had a long, long journey."

Lauren Crawford, Bataan site editor, is a Cultural Orientation supervisor at the PRPC. Prior to that, she was assistant to the director of the New England regional office of the World Relief Corporation (WRC). She was also editor of that agency's regional newsletter. In 1982–83, she taught in WRC's Youth Guidance program at the PRPC. Crawford holds a BA from Kalamazoo College, where she studied religion and English.

Douglas Gilzow, Manila editor of Passage, has been a program associate at the Refugee Service Center in Manila since 1984. Gilzow's experience in the field includes teaching English in Laos, Iran, and the U.S. For three years, he directed an ESL program in Lansing, Michigan. Gilzow holds a Master's degree in linguistics from the University of Michigan.

"Close Your Eyes, We're Going to Learn"

Sinith ("Aood") Sitthiraksa
Phanat Nikhom Refugee Camp

It is said that education is a lifelong process, and many Americans express their belief in this assertion through their support and involvement in schools and other educational programs. To introduce this concept to refugees and to explain the various school systems, training programs, and other educational options in the U.S., I developed a new unit for my upper-level ESL class.

In this unit, students learn about U.S. school programs for both children and adults. Using copies of an actual flyer from a U.S. adult education program, students choose courses which fit their interests, job and educational backgrounds, and their goals. They practice the English needed to enroll themselves or family members and to discuss educational problems and goals with counselors, sponsors, or friends. Students learn how to fill out application forms, write checks for fees, and prepare it all for mailing to a school registration office.

Unlike other simulations and role plays in classrooms at Phanat Nikhom Refugee Camp, these activities apply principles of Suggestopedia, an approach to language learning "through relaxation and indirect acquisition of forms" (Brown 1980, p. 244). Shkilevich (1980) has stated:

> It seems obvious that the establishment of a pleasant and trusting environment certainly will both increase the learning and make it more enjoyable as well. To promote this environment, there must be warmth, security, and understanding between teacher and learner, and among the learners themselves. Once trust has been established, anxieties are resolved, and thus more effective learning takes place. Once the learner is relaxed both physically and emotionally, s/he begins to feel more comfortable with making errors and begins to focus on real communication.
>
> (p. 121)

Of course, creating a relaxed atmosphere conducive to learning is an objective in almost any class, but the topic being taught can make that a difficult task. In order to teach "School in America" to my advanced level class of adult Hmong, Khmer, and Lao students, I divide the lesson into two days. The first day, I bring to the classroom job cards, subject cards, a tape recorder, a cassette of classical music, cue cards, and 20 adult education program flyers tucked into laminated newspapers.

Day One

My first objective is to free the students, temporarily, from their identity as refugees and from their preconceptions about the jobs that refugees routinely accept in the U.S. Desks and tables are pushed to the far corners of the classroom, and we arrange ourselves in a circle.

"Most of us, when we were young," I say, "dreamed of becoming a pilot, a movie star, or perhaps a world leader." On the classroom floor, I spread out an array of about 40 different job cards, each printed with an occupation or title, such as governor, rock star, or bank manager. I ask the students to spend a few minutes looking at the colorful cards.

"Those days are gone now," I continue, "but with all these choices before us, we might be reminded of our dreams." Everyone chooses a card. These occupations, such as governor, singer, and scientist, represent not what we are, but what we hope to become. Many are not realistic, but it doesn't matter—we are reaching for the stars! Students look at the cards they've chosen and discuss their new identities for a while, explaining their choices, and what they plan to accomplish as a prime minister, a palm reader, or a rock singer.

I ask the students to hold their cards tightly, lean back, and close their eyes. For a short time, we listen to silence and then to the quiet sounds of the camp. I turn on a tape recording of a soothing piece of classical music. I am creating a warm, relaxing atmosphere that will help the students lose themselves for a little while.

I begin to read softly, adjusting my tone of voice to the music:

Now we are on Pan American Airlines, on our way to America. We are so tired that we fall asleep, and we dream about our home town in Laos.

When we were young, we went to school every morning. We walked along the road beside the Mekong River, watching the boats drift in a leisurely fashion downstream as the birds flew in the sky above us, freely, easily. We passed the temples, the pagodas, and gardens full of blossoming frangi-pani trees. How beautiful our national flower is! We could smell its sweet fragrance all the way to school. We arrived before 8:30 and played hide-and-seek before going into our classroom.

We studied for many years—we studied hard. Then our country was taken over. It was no longer ours. Good-bye friends, good-bye teachers, good-bye schools, good-bye Vientiane, good-bye Laos. No more frangi-pani blossoms, no Mekong River, no mountains, and no country any more. We miss our friends, our teachers, our schools, and our country.

We are on our way to America. There, I hope to go back to school some day. What does school in America look like? I can't imagine. School in America. School . . . school . . . school in America.

I then ask the students to let go of their cards and open their eyes.

"School in America is right at your fingertips!" Holding up my left hand, I point to my thumb.

"This is nursery school," I say. We talk about nursery school: what it is, who goes there, how nursery school differs from day care. I then point to my index finger.

"What's next, after nursery school?"

"Kindergarten."

"How old are the students in kindergarten?" We talk about kindergarten, and proceed on our fingers (see Figure 1). I ask questions about the stages of schooling:

"Will any of you enroll in these schools? How about your children? What kind of school will they attend?"

But that's only one hand. Are children and teenagers the only people who go to school in America? Of course not. We look at our right hands (see Figure 2).

"Junior college," I say, pointing to my thumb. We begin to list the educational possibilities for adults: junior college, university, community college, vocational training, technical school, private courses, adult education classes, correspondence courses. We soon run out of fingers and have to use our knuckles.

Working in pairs, the students quiz each other on education in America by pointing to their fingers. I monitor, but the students do most of their own error correction. While practicing the new vocabulary, they are using materials that have been familiar to them their whole lives—their fingers and hands.

After allowing enough time for everyone to quiz and be quizzed, I hold up a large cue card, ENROLL IN. Some notice the cue immediately; others are still involved in the question-and-answer exchanges. Those who feel ready begin to use the cue:

"I want to enroll in community college."

"I want to enroll my son in kindergarten."

The new version of the quiz catches on, and soon students are asking each other, "What school do you want to enroll in?"

When one student asks another, "Do you want to enroll in high school?" her partner responds, "No, I want to enroll my nephew in high school."

The conversation is not strictly controlled, but students are all involved in the activity, consulting their fingers and using the teacher-provided cue words.

Pairs of students quiz one another on the U.S. education system. Photo by Peter Loverde/Kwanjai Jiranuntaprawat.

I add another cue card, INTERESTED IN, and the conversations begin to expand.

"I am interested in enrolling in vocational school."

"I'm interested in enrolling my daughter in nursery school."

At last I hear, "I am interested in taking an English class. I want to enroll in adult education." Silently, I lay more than two dozen colorful cards on the floor, each marked with the name of a subject, ranging from Italian cooking and modern history to ESL and auto repair.

We look again at the occupations chosen earlier. Which subjects might help us achieve our goals? Some of the words in the course titles are unfamiliar, and I provide explanations when asked. The students take their time mulling over their decisions, but finally everyone chooses a card.

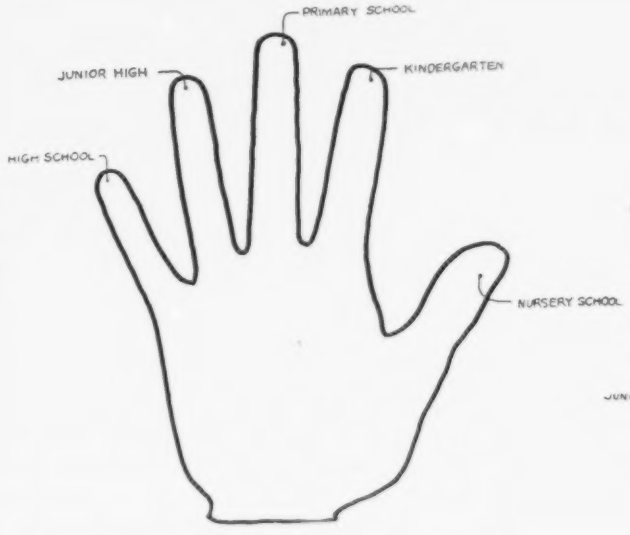


Figure 1

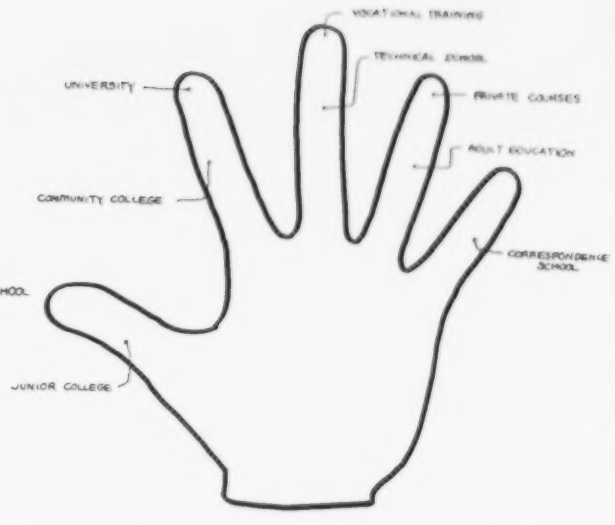


Figure 2

"What would you like to be?" I ask. "And where will you start?" Some of the responses send the class into fits of laughter.

"I'd like to be the President of the U.S.A. I want to enroll in an ESL class!"

"I'd like to be the Prime Minister. I'm interested in enrolling in a computer programming class."

After all the students have talked about their choices, I ask them to close their eyes again. There has been a lot of vocabulary introduced in a short time. They need time for reflection, and as a "reward," I turn on the music again, an even more soothing piece this time. I ask the students just to listen and relax. Then I begin to read quietly:

Dear Teacher:

Greetings from a distant land. It's me, Viparath Sitthipen, writing to tell you that I miss you and remember always your smiling face. In the U.S. things are not so difficult for me, since I went to school in the camp. I go wherever I want, and I can understand signs and symbols, though I don't always understand Americans.

I live in Lincoln now, a small city in Rhode Island. The population is no more than 30,000, I think, but I could be wrong. My house is across the street from a small church. It takes only fifteen minutes to walk to the nearest park. How did I find this house? In the newspaper. The newspaper is a useful source of information here in America. I even found my job in the newspaper. The paper only costs a quarter, and every morning at about six, a newspaper carrier delivers the paper to my home. KNOCK! KNOCK! Here's the paper now!

The students open their eyes to find that newspapers have been placed at their feet. They laugh.

"Yesterday, shopping coupons—today, newspapers!"

We briefly look over the front page news before opening the papers to find the flyers from Lincoln Community College Adult Education Program. It's a complicated listing of subjects and schedules printed in crowded-looking, small, black type. The students look at it and talk among themselves. They want to ask questions, but there isn't much time left. Besides, we are in Lincoln now, and the teacher is 3,000 miles away. I tell them to relax and spend some time looking through the flyer. I put the music on.

There are many things to consider, and we talk about them for a while: How far away is the college? Is there public transportation? How much do courses cost? Are they offered in the evening? Is there a child care facility?

It now seems that the fantasy is over, and we no longer care about being President or a rock star. Reality has been brought to our doorsteps in the form of this flyer from a real college. Some of the relaxed expressions turn a little worried. Life is hard in the U.S. True, but there are people to help.

"Tomorrow," I tell the students, "you will meet some people who will help you."

Day Two

The second day, I bring to class signs, application forms, blank checks, money orders, envelopes, a tape recorder, music, and Cokes for the counselors. I have recruited two American supervisors, given them copies of the adult education program flyer, and set them up in a nearby classroom. Outside, I have posted a sign saying, "Lincoln Community College." An inside sign reads, "Counseling Office."

The students in my classroom are noticeably nervous as they help one another fill out application forms. Each must decide when he or she is ready to talk to a counselor. Once in the Lincoln Community College building, students have a private interview with a counselor, discussing the appropriateness of the class selected, and other considerations. After the course selection process has been completed, the counselors explain that students will have to pay their fees by a certain date.

Back in the classroom, the students make out checks or money orders, and address envelopes to Lincoln Community College. When everyone has returned, we play soft music, and students discuss their experiences in the counseling office. They are relaxed again, confident that they will be able to enroll themselves in school. Deciding to take an ESL class in the hopes of getting a better job seems easy, compared to running for the presidency!

To help them review, I hand out American school system charts, but many of the Lao students refuse to take them. They hold up their hands and laugh, "It's here already!"

The following day, a few Hmong students come to class with hands drawn on pieces of paper, the fingers labeled with the schools we'd discussed. Students also ask for the scripts I'd read while they listened to music in class. They want to read them alone, quietly, at home. And, as I'd expected, everyone wants copies of the music.

I chose to adapt Suggestopedia techniques for this lesson because most of my students have been away from formal education for many years, and are anxious at the prospect of becoming students again outside the security of the refugee camp. Students liked the challenge to their imaginations that had been posed in the first class. They retained the vocabulary and the concepts of U.S. education that were presented.

Through new identities, fantasy trips, soothing music, finger exercises, and a session with someone who was willing to help, it seemed that real communication was taking place. What was being communicated was that education, an integral part of a new start, was rich in possibilities. Students only need the confidence to go out and give some of those possibilities a try!

References

Brown, H. Douglas. (1980). *Principles of language learning and teaching*. Englewood Cliffs, NJ: Prentice Hall.

Shkilevich, Donna H. (1980). Suggestopedia: A theory and a model. In John F. Haskell (Ed.), *Selected articles from the TESOL Newsletter 1966–1983* (pp. 121–123). Washington, DC: Teachers of English to Speakers of Other Languages.

***Sinith ("Aood") Sitthiraksa** has been an ESL teacher at the Phanat Nikhom Refugee Camp in Thailand since 1983. Her article, "A Week in Woonsocket," appeared in the Winter 1986 issue of* Passage. *She has also contributed to* Behind the Lines, *an ESL workbook, and to the staff newsletter at Phanat Nikhom. She holds a BA in history from Thammasat University in Bangkok.*

Kagisong Center, Botswana: Oasis of Hope

Mongezi Sifika
South African Refugee

In Setswana, the national language of Botswana, the word *Kagisong* means "Place of Peace." *Kagisano*, which means "social harmony," is one of the ideals upon which Botswana's four national principles—Democracy, Development, Self-Reliance, and Unity—are based. For myself, *Kagisong* means an oasis for refugees, a place where we are safe during our transit, and where we are equipped during our Cultural Orientation (CO) course with a basic understanding of the cultural, social, economic, and political systems of our country of resettlement, the U.S.

Kagisong Center, like the country of Botswana, aims to achieve peace and harmony within its environs. The political spirit in Botswana since its independence 20 years ago can be summed up by the following slogan: *Ntwa Kgolo Keya Molomo!* Or, loosely translated, "It's better to jaw-jaw than to war-war." The unique multi-party democracy in Botswana has, since the 1960s, made this country an oasis in a region rife with political turmoil and violence. Refugees from neighboring African countries —particularly South Africa, Angola, Namibia, and Mozambique—continue to seek asylum in Botswana.

Botswana is approximately the size of France, but has a population of slightly more than one million people. This population is overwhelmingly rural and dependent on agriculture. During the last six years of drought, demographic movement has shifted toward the few urban and semi-urban centers, putting intense pressure for social services and jobs on a government that has severely limited resources. Centers like Kagisong, which is run by Quaker Peace and Service in the United Kingdom, and programs like CO provided by the Intergovernmental Committee for Migration (ICM) in Geneva through funding from the U.S. Department of State, are an answer to the government's call for assistance to refugees in this country.

As a transit center, Kagisong Center provides temporary accommodations for refugees who attend schools in the capital city, Gaborone, and shelters refugees who need medical treatment, or who have business with local authorities such as UNHCR or BCR (Botswana Council for Refugees). Kagisong Center also assists the local village of Mogoditshane with a variety of community service programs, including a child care program provided by the Red Cross. For refugees who will resettle in the U.S., Kagisong Center is the site of CO classes.

Being a refugee is not a normal condition. It is a product of an abnormal sociopolitical situation that breeds conflict and violence in one's fatherland. For many Africans, one does not have to oppose the government directly—to make people aware of their rights and the means with which they can address their concerns is an invitation to political persecution. Fear of persecution drives one into exile.

I am one of those refugees who have made the grave and painful decision to leave their country; I have taken my wife and son to resettle in the U.S. It took me six months to finally decide to apply to re-cross the Atlantic and settle for good in a country I had enjoyed as a visiting undergraduate student. It was a particularly painful decision, since I would have to leave without seeing my parents, brothers, sisters, and friends, or receiving a warm, traditional farewell.

Signpost outside Kagisong Center in Botswana.
Photo by Kathleen Hamilton.

At Kagisong, I had to stop thinking of my homeland and concentrate on my new country. During the CO course, I tried to understand the American way of life. I recalled from my experiences as a student that Americans were very patriotic and proud of their individual rights. I also knew that there is no such thing as a typical American, since the U.S. is a pluralistic society, rich in cultural diversity. My thoughts were confirmed by what we learned in our CO classes. We arrived at a realistic perception of America—neither a paradise nor the demoralized society portrayed on "Dynasty" or "Miami Vice." We learned that American settlers began in situations similar to our own and we felt confident that we would succeed eventually and bring our own contributions to the U.S. We began to forget many of our anxieties.

Mother reading to children in Kagisong Commons Room.
Photo by Kathleen Hamilton.

Evenings at Kagisong Center were informal and friendly, occasionally featuring such entertainment as films or guest speakers from the American Embassy. Among the memorable evenings that stand out in my mind is one when the coordinator from Geneva made us popcorn to enjoy with our movie. Another was when we explained to a visiting speaker the inadequacies of American football relative to soccer. One evening was memorable, but not pleasant. This was when we all heard cannon fire and machine guns from the nearby Botswana Defense Force.

Rondavels—traditional Africal houses—serve as living quarters for CO students at Kagisong Center in Botswana.
Photo by Kathleen Hamilton.

The Center proved to be a true oasis in that it quenched our thirst for knowledge about the U.S. and stemmed our fears and uncertainties. Perhaps our dreams were deflated a little bit in the matter of finding jobs, but we left more prepared and realistic about seeking employment and becoming self-sufficient as soon as possible. In time, we will be able to follow our chosen careers. For myself, the best feeling is knowing I am going to lose the stigma of being a refugee. My family will be African Americans, like so many who have come before us.

Mongezi Sifika was born in South Africa. On a Phelps-Stokes scholarship, he studied for two years at Fisk University in Nashville, Tennessee. On returning to Africa, he taught English and office management at Commercial School. In 1983, he was awarded a World University Service scholarship and studied at the University of Botswana. He and his family have been resettled in Michigan.

Getting a Head Start: Refugee Workers at Phanat Nikhom

Niyada Chonviriya
Phanat Nikhom Refugee Camp

In the Phanat Nikhom Refugee Camp, refugee workers are more than a valuable asset—their work is essential to the operation of every agency there. As one of the largest agencies in the camp, the Consortium* employs approximately 600 refugee workers, more than any other voluntary agency. In fact, the number of refugee staff often exceeds that of paid Consortium staff. Since the program began, refugee workers have played a major role in supporting the education of their fellow refugees.

Why Do We Hire Refugees?

The Consortium maintains its large refugee staff in order to meet program needs. We could not run the numerous Consortium programs in the camp without the help of the refugee workers. Skill requirements for the jobs vary, but all jobs contribute to the running of the educational and support programs. The table on page 16 outlines the jobs that refugee workers perform, and the qualifications we seek in applicants for those jobs.

Another reason we employ refugee workers is to provide them with valuable work experience. Savath Singharath, for example, was a Lao classroom translator during his time at Phanat Nikhom. After a month in the U.S., he wrote back to his teacher:

Today I'm becoming an interpreter for Laotians who can't speak or understand English. I'll work in hospitals and business offices and get paid $5.00 an hour.

A few months later, Savath's teacher received this letter:

I have started a new job and am now a member of the Workers' Union. Before getting the job, I had to take a test in the Job Service Office. There were five parts to the test, but I passed them all and went on to have an interview. The interviewer asked me many questions about my previous experience. The letter of recommendation from Miss Linda Smith, a Cultural Orientation (CO) supervisor at Phanat Nikhom, was the best. Although I just began, I now get $6.41 an hour and I work 40 hours a week. My company has one of the highest salaries for entry-level workers in St. Louis.

Success stories like Savath's are not unusual. Over the years, we have learned that work experience in the camp can make the job search easier after resettlement. Our hiring procedures and employee expectations are very similar to what refugees find when they seek employment in the U.S. The jobs they perform in the camp often require skills that are more easily transferable to a Western job market than are the skills they used in jobs such as farming or military service in their own countries.

We also encourage upward mobility in camp jobs. We explain the system for promotions to all applicants. Refugee workers who maintain a good work record, demonstrate leadership qualities, and are able to motivate other employees are often promoted to supervisory positions. Sometimes workers are given supervisory jobs from the start because of previous employers' recommendations. Some components in the program have several levels of jobs: basic entry-level, semi-skilled, and skilled. We consider it a form of professional development and a chance to build self-esteem when we can move a conscientious worker to a higher position.

Ang Few is a good example of an upwardly mobile person. He began working as a janitor, advanced to the position of construction worker, and then was made head of construction. Another worker, Lao Pao, worked as a janitor at the Child Care Center for only three weeks, before his talents were recognized and he was promoted to teacher. He is now assistant supervisor for the afternoon shift of teachers at the Child Care Center.

*Consortium agencies are the Experiment in International Living, Save the Children Federation, and World Education.

Positions for Refugee Workers at Phanat Nikhom Refugee Camp

Types of Jobs	Number Needed for Two Shifts	Qualifications Desired
1. Native Language Literacy Teacher	121	Literate in a refugee native language
2. Materials Room Aide	112	Can read/speak some English
3. Classroom Translator/Teacher's Aide	100	Very good English
4. Babysitter	60–70	Experience with small babies, patience
5. Teacher for Children	60–65	Literate in any language, likes children
6. Night Guard	53–56	Honest and trustworthy
7. Construction Worker	50	Basic carpentry
8. Learning Center Aide	25	Can read/understand English
9. Listening Lab Aide	20	Good English
10. Electrician	20	Electrical skills
11. Janitor	18–20	None
12. Office Aide/Messenger	13	Can read names in English
13. Housekeeper	16	Knows some English, operates video machine
14. Sewing Machine Repairman	3–4	Can repair sewing machines
15. Cook—Child Care Center	2	Can cook for large group
16. Silk Screen Aide	2	Careful at precise work
17. Storekeeper	2	Can read/write some English
18. Secretary—Child Care Center	2	Knows some English, typing
19. Gardener	1–2	Gardening skills

All jobs are available to both men and women, but no refugee women have yet applied for jobs as carpenters or electricians. Men seldom apply for jobs as babysitters; at one time, however, due to a serious shortage of female babysitters, we had to recruit Lao teenage boys. Elderly Hmong men have also been asked to babysit with Hmong babies from time to time. Like equal opportunity employers in the U.S., we do not discriminate against applicants on the basis of gender or physical handicaps.

We try to simulate the American workplace, encouraging positive attitudes toward work, and preparing refugee staff for employment after resettlement. One area we are no longer able to simulate, however, is salary. Since April 1987, we are no longer permitted to pay refugee staff. Previously, they received approximately 10 *Baht* (50 cents) per day, but now all refugee workers are volunteers.

Recruitment

As the refugee coordinator in camp, it is my job to recruit refugee workers. Although there are many refugees in the camp, the turnover is rapid, and recruitment efforts must be carried out continuously. Three methods of recruiting have been particularly successful. First, when students are registering for a new cycle, I take the opportunity to locate potential workers. Most of the classroom aides and translators are found in this way. Second, it has also proven worthwhile to review student class lists, since these contain a great deal of relevant information, such as age, language skills, and hours of availability. The third approach is in some ways the easiest—referrals from current refugee staff members. This has been particularly helpful in locating refugees with specific skills, such as carpenters or electricians.

Refugee workers play a major role in supporting the education of their fellow refugees.

Photos by Kamontip ("Bea") Tansahawat.

Niyada Chonviriya, refugee coordinator, listens as a Hmong refugee inquires about a job.

To begin their workday, refugee workers punch in on a time clock.

Hmong refugee (left) serves as a translator in a Cultural Orientation class.

Hmong worker teaches a group of 2- and 3-year-olds at the Child Care Center.

Refugee workers maintain supplies and equipment used in Work Orientation (WO) classes.

Outside my office is a large sign saying, "APPLY FOR A JOB." Some refugees come into the office to inquire. Others go directly to the worksite they are interested in, such as the Child Care Center or Materials Room, and try to apply there. Refugee leaders in the camp are also cooperative, particularly the Hmong. If there is a sudden need for extra workers, we can go into the classrooms or ask teachers to announce the openings. Occasionally, the Thai Ministry of Interior office in the camp has supplied us with names of potential applicants.

Unfortunately, not all applicants or recruits can be given jobs. We must consider their previous job experience, the skills they can bring to a given job, their educational background, and their communication skills in English and Thai. In addition, we note their length of time in camp, the amount of time they have free before or after classes, their physical and mental health, and their general character. We also ask for letters of recommendation.

Although we prefer to hire those with previous relevant experience, most of our applicants have never held a job before, other than soldier, farmer, or homemaker. Many of those with good communication skills are young. Each applicant is interviewed, and this is when we look for positive work attitudes and a willingness to learn.

Problems on the Job

Cross-cultural misunderstandings among the refugee workers arise from time to time. For example, a newly-hired Hmong worker once came to my office in tears of rage and told me he was resigning, because a Lao co-worker had patted him on the shoulder. The Lao worker claimed that he was only teasing him in a friendly way. The Hmong worker interpreted the gesture as an insult or a provocation to fight. After some patient explanations were offered to both parties, the Hmong worker changed his mind and returned to work. In fact, his morale improved after that, and he tried harder to learn the job.

Miscommunication problems are fairly frequent. Workers say "yes," regardless of whether or not they have understood an instruction. There are also cases when a worker believes he or she has understood perfectly, but it is later evident that there was a misunderstanding. When we asked a worker to put "No Smoking" signs up in the bathrooms, he said he understood, and went off with the materials. He returned later and reported that the job was done. It wasn't until late in the day that we noticed "No Smoking" signs on the corners of all the buildings in the area! Another time, when a messenger was on his way to the Child Care Center office with a note, I asked him to show a newly-hired messenger where that office was located. When he returned alone, I asked where the new messenger was. He said he had left him at the Child Care Center—he thought this refugee was beginning there as a teacher. Of course, these problems are similar to those that may occur in the U.S. We try to resolve them quickly, and the refugee worker involved usually learns a valuable lesson about the need to request clarification.

The Consortium tries to develop the concept of self-help in the refugee community both inside and outside the classroom. We can see from letters of former staff members like Savath that refugee workers' willingness to lend a hand in Phanat Nikhom has improved their prospects for a more satisfactory work life in the U.S.

Niyada Chonviriya has been the Consortium's refugee coordinator at Phanat Nikhom Refugee Camp since May 1984. Previously, she was an ESL instructor at the site. She holds an MA in international affairs from California State University at Sacramento and a BA in political science/international relations from Chulalongkorn University in Bangkok.

CO at Bad Soden: Eastern European Refugees' Special Problems

Robert F. Waterbury
Intergovernmental Committee for Migration

Bad Soden, West Germany, is one of four European locations where the Intergovernmental Committee for Migration (ICM), with funding from the U.S. Department of State, conducts Cultural Orientation (CO) courses for Eastern European refugees entering the United States. The Bad Soden program is a four-day intensive course designed to impart the best possible understanding of a new culture in the shortest possible time. During its nearly two years of operation, the program's curriculum, methods, and materials have gone through a series of modifications, reflecting our growing experience in identifying and coping with our students' special characteristics and problems.

Refugees from Eastern Europe are migrating from cultures which, although economically depressed and certainly far less developed technologically than that of the United States, are nevertheless urban and industrial. Eastern European refugees, unlike those from Indochina, are familiar with most modern means of communication and transportation, and with the social structures common to most European and American countries. Furthermore, the majority of our students have spent anywhere from one to three years in the first asylum countries of West Germany or Switzerland. Although their refugee status has forced them to exist on the social and economic fringes of these countries, they have learned a great deal about life in the West.

Individual Freedom and Personal Responsibility

Because of the similarities which they recognize between their old and new cultures, Eastern Europeans often fail to comprehend the real differences they face as migrants to the U.S. Many of them already have unrealistically high expectations for their futures in America and are unable (and in some cases unwilling) to perceive the degree of change they must undergo. Even their Western European experience has a drawback. In West Germany, where most of our students wait out the months and years of resettlement processing, there is far more socialism and social control than in the U.S. During this waiting period, the refugees are dependent on the German social services system, aware that their ultimate fate is in the hands of the U.S. Immigration and Naturalization Service and the voluntary agencies arranging for their resettlement. This dependence is poor preparation for the personal responsibility they will need to take in the U.S.

Many students expect the U.S. to be just like their home countries. For example, a recent group of former Polish internees could not believe that ICM was not a U.S. government agency, that the U.S. Department of State was not going to take direct responsibility for solving their problems, or that the federal bureaucracy was not going to provide a substantial support system for them. They demanded a meeting with the site coordinator.

"What do you mean," queried their spokesman, "we have to find out what programs there are in the states we go to? Why won't you just tell us what the government is going to give us?"

"You mean it's just a mess," complained a young woman in heavily accented English. "Nobody knows anything and nobody cares what happens to us!"

Before the meeting ended, they demanded a list of addresses and telephone numbers for U.S. embassies and various government agencies throughout Europe and the U.S. It was obvious that the focus of their thinking continued to be on pursuing solutions through the government. Perhaps the greatest challenge in the CO program is to change this thinking.

A second, related challenge is for teachers to resist the tendency to perceive students as being "just like us." When students assure teachers that they already know most of what will be taught and don't really need the course at all, we have to dig below the rather blasé facade to find their real insecurities and to elicit attitudes and misconceptions that need to be examined. These refugees, unlike those who crossed to the West in the first few years after World

War II, have always lived under a communist system. They often have only vague, idealized, and misinformed ideas of life in an American-style democracy and free enterprise system. The ICM program provides a modest beginning in convincing those whose ability for self-direction has been seriously impaired that they now have both the opportunity and the urgent necessity for taking control of their own destinies.

American History and Culture

Our course begins with a short talk on history, supplemented by required readings and group discussion, showing how history has shaped many of the attitudes the refugees will encounter in the U.S. We tell them how the early settlers, the American revolutionaries, and the pioneers all struggled, sacrificed, and overcame great obstacles to build a nation of freedom and opportunity. The students learn how these experiences contributed to American attitudes of resistance to government control, and respect for self-reliance, perseverance, and personal initiative. We also discuss American attitudes toward taxation and expensive social programs, and the concept of owning property as a means of personal independence.

Next, there is a discussion of America as a "nation of immigrants" having great ethnic and cultural diversity. The idea of mixing different ethnic and cultural backgrounds can be troublesome to our students. Since each refugee ethnic group tries to maintain its own strong identity and sense of national pride, Eastern European refugees bring old frictions and feuds with them. At times, there are tensions between Poles and Hungarians, problems between Romanians of different social standing, and resistance by Czechs and Slovaks to sharing the same classroom.

Paula Brown, a black former social worker from North Carolina, is an American advisor in the Bad Soden CO program. Recently, she asked a class of 20 Polish refugees what they thought a typical American looks like. After some discussion, they unanimously agreed that a typical American would look pretty much like themselves.

One goal of our program is to help our students understand America's multi-racial and multi-ethnic society, and to become tolerant, if not fully accepting, of the Blacks, Hispanics, Orientals, and other groups among whom they will soon be living. We begin by pointing out that they may soon be applying to a black manager or supervisor for an entry-level job, that they are likely to be working next to an Oriental or Hispanic, and that the new immigrant's job record will be based, in part, on his or her ability to get along with fellow workers. We challenge them to become a part of the great American experiment that brings such a diversity of people together under a system of self-government.

An American Letter to New Immigrants*

Dear new arrival,

This letter contains some important information about your new country. It is also meant to bring you two messages, one of welcome, and one of challenge. We hope that you will find the information helpful. We also hope that you will take both of the messages seriously; that you will feel truly welcome in America, and that you will accept her challenge to participate in the building of a better society for all people. . . .

. . . America is a place where there is a great on-going experiment; an experiment to determine whether people of diverse backgrounds and great differences can live together in freedom under a system of self-government. You are about to become a part of that experiment. America wants you to know that you are needed; we need your work and your ideas—your contributions to the success of the experiment. . . .

. . . When you arrive in the United States, you are going to find many different kinds of people—a much wider variety of peoples and cultures and traditions than you have been used to in your homeland. . . . You need to understand, before you arrive, that the United States has really become a "rainbow" society, which means that it is also a constantly changing society—one in which we try to hold firm our basic institutions, and our ideals of freedom and justice, but in which we must also accept new ideas and gain the benefit of new cultural traditions. You are challenged to join us—to become a part of us, and to confront the problem of learning to live with different people, accepting their differences and learning from them.

Changing Roles

Next, we discuss family and social relationships and culture shock, describing the effects that great environmental changes have on people. A Romanian man says, "I know things will be different; I will not

*This is an excerpt from a letter written by the author and distributed to Bad Soden students at the start of the CO program. The letter is used as background material for personal study and class discussion.

be upset by these changes." A Polish woman wants to know how long it will take to get through the four stages of culture shock. A young Czech, who was a professional athlete back home, sits with a disbelieving grin on his face. Then we begin talking about the differences they will confront.

"You mean my wife will have to work?"

"Possibly," answers an American advisor. "The American economy is based increasingly on the two-income family. It may be difficult to have the things you need, unless your wife works."

"The children will have to be taken care of by a stranger?"

The advisor tries to be reassuring: "Many Americans place their children in licensed child care centers while they are working. Many schools keep lists of qualified child care providers in their vicinity."

"It is better for a woman to take care of her own children, and to make a beautiful home for her family." There is an angry edge to his voice. Smiles have begun to fade; worried glances are exchanged around the room.

The advisor tries to explain how the fabric of American family life is being rewoven.

"Many people in America still feel that way," she says, "But, more and more, men are being asked to help with housework and actively participate in the care of children."

"It is better for the man to make the money, and the woman to make the home!" says a Polish man, with grave finality. Some of the women nod in agreement; others have secret little smiles playing around the corners of their mouths, and cast sidelong glances at their husbands.

"Your children will soon have many American friends," the advisor says. "They will probably learn English faster than you. They will watch American television, and may adopt American ways that will seem foreign and strange to you." A 14-year-old boy who has chosen to sit in the class with his parents smiles in anticipation. His mother and father look unhappy, and frown at him as though he has already done something to offend their code of correct behavior.

"You must expect to feel the effects of culture shock. There will be times when you will feel depressed and angry, when you may even wish you had never come to America. These are normal feelings and will pass with time. The people who are most likely to become seriously affected are those who assume that it cannot happen to them, and who are unprepared to cope with their own feelings." Because advisors know that refugees experience a higher incidence of depression, and serious mental illness, than the general population, every effort is made to equip the refugees to cope with these changes.

Survival Skills

We progress to units on transportation, communication, and housing.

"How long did it take to get a telephone in Poland?" asks a bilingual facilitator.

"Ten years, if you were lucky," a woman answers. Her classmates nod in agreement.

One Romanian facilitator, a former refugee, leads a discussion of the complexities of an American apartment lease.

"A lease is a legal contract," he says. "Before you sign any contract or legal document, you should understand what it says. When you sign a lease, you are accepting certain responsibilities, and so is the landlord." The discussion becomes more lively.

"What if I have to leave before the end of a year?" asks one.

"What if the furnace breaks down?" asks another.

"Does the rent include the heating?" asks a third.

Our students get upset with us because we have to tell them so often, "You'll find out when you get there ... Ask your volag or your sponsor ... It depends on what state you're going to." We must often give general answers to specific questions. That is part of the lesson they must learn about the diversity of America, and about the real differences that exist between states, and even between areas within a state. This is nearly incomprehensible, and more than a little anxiety producing to a person who is used to a strongly centralized system, where everything is predictably the same everywhere.

Our program includes a unit on community and social services. We talk about the medical system and medical insurance. Refugees worry about how their medical needs can be met when they have no jobs and no insurance and live in an area where a doctor's visit may cost $50–$100. They are shocked to learn how little is provided by the social services system, and how difficult it is to qualify for even that small amount.

"What can we do?" they ask.

"Get a job," we quote from the old song. And so begins our discussion of employment in America. This is the focal point of our course, and receives about 30 percent of our total class time. First we talk about upward mobility, and the importance of establishing a job history and good references in order to build toward future success.

The subject then turns to ways of finding work, and students take a look at want ads from American newspapers. We spend much time working through job applications and talking about interviewing

techniques. Discussions are supplemented by films and slides. Stress is placed on the need to take an entry-level job as a step toward self-sufficiency. This is often difficult to accept by refugees who have university degrees or advanced technical training and have had professional status in their homeland. We do our best to help them realize that their lack of fluent English, in addition to state licensing requirements and other qualifying issues, may keep them from working in their former professions for a very long time. This is bitter medicine indeed for a doctor or dentist, or for an engineer or master mechanic. It is even worse for the lawyer, the economist, or the teacher of Polish literature, whose expertise may simply have no application in the U.S.

We try to present these facts humanely, but present them we must, for this is the reality our students will face. How do we help them to look beyond their plight and to have some hope for the future? We encourage them to focus on self-sufficiency, personal initiative, and problem-solving.

"Doctor," we say, "you *can* survive the two or three years it may take you to begin practicing medicine again. Perhaps you will have to work part time at an entry-level job while you study English and prepare for medical licensing exams. Maybe you will have to live in poorer housing than you would like, in a part of the community that does not resemble your idea of the American dream. Almost certainly, your wife will have to work to help you both attain your goals."

To the lawyer who knows little or nothing about the American legal system, and whose English may never be fluent enough to get him through an American bar examination, we give a different message. We tell him about the many Americans who, in their thirties or forties, or even later, change careers or return to universities or vocational schools. We also give a unit on education that includes a thorough look at adult education, including the community college system and available types of financial aid. Students like this are encouraged to select new goals for themselves as part of the process of building new lives in America.

We finish our employment unit by acting out employment interviews. After American and European staff members demonstrate good and bad interviewing techniques, the students themselves try their newly acquired skills. Those who speak some English are encouraged to attempt a job interview in their new language. Those who cannot are shown some of the fine points of using an interpreter to assist in the interview. The students critique one another, offer helpful suggestions, and prove to be very fast learners. By the time we finish, many are showing greatly increased confidence, and are much more enthusiastic about beginning an active job search in the U.S.

Sponsorship

We close our program with a general discussion of resettlement and sponsorship, thereby treating last the material that refugees will need soonest. We briefly describe the history of volunteerism in the U.S., and the various services sponsors may provide. Teachers make every effort to convince Eastern European refugees that their sponsors are not paid by the government and that voluntary agencies are not government bureaus. The students have difficulty understanding that sponsors are ordinary individuals (or groups of people such as a church congregation) with their own lives and responsibilities. Refugees who fail to understand this may become unreasonably demanding, thereby harming their own best interests and the sponsorship program, as well.

Methodology

The program has generally relied on a lecture format, but more student-centered methods are being adopted. This has been difficult because of the need to impart a lot of information within a four-day period. At present, supplemental reading materials and other resources, are being developed both in English and in the refugees' native languages. Using these materials, we have been able to move toward more participatory methods, such as group discussions, games, and role play, and to allow our students to make choices about their own learning. This is extremely important, as it brings us back to the main theme of our course, "Individual Freedom and Personal Responsibility." What better way to show our belief in the value of the individual than by making the students responsible for their own learning in this, their first American experience!

The program is also moving away from traditional classroom roles. We have adopted new titles that reflect new ways of functioning. American teachers have become "advisors." They no longer exercise the kind of teacher control found in the traditional classroom. Instead of teaching one class, they function as a team of advisors to all our students, placing the refugees in direct contact with a variety of Americans of different backgrounds, who use their native knowledge to keep the program authentically American.

Our European interpreters have become "facilitators," since they now do much more than translate and interpret. Through the special rapport they establish with our students, they facilitate

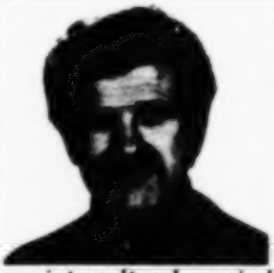
both the exchange of information and the changes in attitudes we are trying to achieve. This is a challenge for them, since most of them are former refugees themselves, and some have never been to the U.S. Trained to emulate American attitudes and behavior, the facilitators try to portray these American cultural traits for the students. We feel that it greatly increases the impact and credibility of our program for refugees to see their fellow Eastern Europeans acting and thinking like Americans, and giving real support to American ideas.

Follow-Up

Before they leave, we give the refugees a questionnaire, which they are asked to return three months after arriving in the U.S. It asks for information about housing, jobs and wages, and other things that indicate how well our former students are progressing in their resettlement. At the end of the questionaire, space is provided for comments, and many take this opportunity to tell us more about themselves, make suggestions, and let us know how the CO classes have helped them.

The following is a quote from a recently received questionnaire. It is from Jerzy, a Pole now residing in New York City:

I finally got my job. It was after four bad interviews. But I just remembered what Mr. — said in Bad Soden: Not to give up, and to believe in myself. And when I came for this one, I stood still and said to myself, "I can, I can, I can!" Then I made myself a big smile, and I knocked on the door.



Robert F. Waterbury, *Eastern European site editor of* **Passage**, *is coordinator at the Bad Soden CO facility for Eastern European refugees. Before joining the Bad Soden staff as a CO teacher in 1985, Waterbury was the director of an intercultural musical theater project in Frankfurt, West Germany. He holds a BA in music from San Jose State University.*

Teaching ESL Reading to Young Children: Three Whole-Language Methods

Else Hamayan, *Illinois Resource Center, Arlington Heights, Illinois*
Margo Pfleger, *Center for Applied Linguistics, Washington, D.C.*

This article is the second of a three-part series on English literacy development in limited-English proficient (LEP) children from non-literate or low literacy backgrounds. Part One, which appeared in the previous issue of Passage, *described how literacy emerges naturally in children in a literate society and argued for an approach to ESL literacy instruction that encourages the natural development of literacy. Part Two describes three whole-language methods for teaching ESL reading to LEP children.*

The students and their teacher sit together on a mat. All eyes are on the Vietnamese lantern they have just finished making for *Trung Thu*, the Vietnamese moon celebration. The teacher puts the finishing touches on the lantern, whose candle the children will light later that night at the festival. After cleaning up, the children return to their desks, and the teacher begins to summarize the activity, eliciting simple sentences from the children. She then turns to the blank piece of newsprint on the board and tells the children they will write a story about making a lantern.

"What shall we call the story, children?" she asks. Nobody answers.

"How about *A Lantern for Trung Thu*?" she suggests. She writes the title on the newsprint, sounding out the words as she writes them. She then asks the children one by one to describe how the class made the lantern.

"What did we do first, Ang?"

"We . . . we . . . paper, teacher."

"Good! We cut some paper," the teacher says, and writes, "We cut some paper," while sounding out each word. So it goes, until the whole experience is described and written down. Then the class reads the story together. Most children utter single words, but some just move their lips silently.

The activity described above is part of the whole language approach used to teach reading and writing in Preparing Refugees for Elementary Programs (PREP) at the Philippine Refugee Processing Center (PRPC).

This article describes three methods—the Language Experience Approach, Shared Big Books, and Sustained Silent Reading—that PREP staff have found to be especially effective in promoting reading and writing.

The Language Experience Approach

The Language Experience Approach (LEA) is one of the best ways to help ESL students make the transition from their oral language to standard printed English. LEA is based on the notion that children are better able to read materials from their own experiences and their own oral language. LEA involves eliciting oral language from children and shaping it in preparation for its use as written material. In fact, LEA is often used as a tool for developing oral language skills in a second language.

LEA involves whole language by allowing children to read stories, rather than isolated words or sentences. And LEA materials are naturally appropriate in form and content, since the material comes from the children themselves. What better way to ensure success in reading, especially for LEP students, than to allow children to read their own oral language? This approach also ensures that the interrelationship between oral and written language is made in a clear and natural way.

How to Do LEA

1. *Choose a concept or topic.* The topic may be related to specific academic content areas, such as science, social studies, health, math, or physical education, or it may be unrelated to any academic content area. The choice of a topic is determined by the lesson's objectives.

2. *Identify an activity.* Activities should be interesting to children, appropriate to their age, and culturally acceptable to all the ethnic groups in the class. Activities should be long enough to generate sufficient language for a story, but brief enough to maintain interest.

3. *Plan the activity.* List all materials needed for the activity. List all concepts to be taught, and think of ways they can be emphasized during the activity. Think about, and perhaps list, the core vocabulary and structures to be used, and the language patterns that fit with the core vocabulary. This step is crucial to ensure the effectiveness of the activity.

Plan who the participants will be. Although it is recommended that all students be actively involved, some activities will require a small number of participants, with the rest of the students acting as observers. Plan what the role of each student will be during and after the activity. Some activities may need to be broken into segments; if so, plan how long each segment will last. Plan where the activity will take place, and make sure that the setting is ready.

4. *Conduct the activity.* Begin the activity by introducing the materials to be used. This will ensure early coverage of at least the core vocabulary. Oral language should accompany as much of the activity as possible. In the early stages of second language development, much of the talk will be generated by the teacher. In this stage, it is important that teacher-generated talk reflect the "here and now." As soon as children are ready to produce language, the role of the teacher shifts from a generator of language to a mediator of language production.

Questions like these would be appropriate if the teacher has brought to class a pet monkey as the focus of the activity:

What is the monkey doing now?
What is Danh doing to the monkey?
Does the monkey like it? Why?
How do the monkey's hands feel when you touch them?

In the early stages of second language development, especially in a class where the majority of the children speak the same language, much of the chatter may be in the children's native language. Rather than trying to prevent children from using their native language, teachers should use the concrete actions involved in an activity to help the children associate their spontaneous utterances in the native language with their equivalents in English, provided by the teacher or other students.

When a child produces single-word utterances, the teacher can expand on those utterances. For example:

Teacher: Danh, what do you notice about the monkey's hands?
Danh: Small.
Teacher: That's right! The monkey's hands are small.

The teacher's objectives during this step of the LEA should be to:

a. Encourage careful observation of the stimulus.
b. Elicit and extend oral language describing students' thoughts and observations.
c. Encourage listening to and responding to classmates' observations (Nessel & Jones 1981).

Active student participation is essential to making an activity effective. If possible, give each student or pair of students a specific responsibility.

5. *Clean-up.* Activities that involve making something in the classroom usually result in making a mess. Cleaning up after the core activity is a valuable time for continued language enrichment. Language generated during clean-up should follow the same principles of learning that are used during the activity itself. For example, if a child says, "Paper?" while pointing to the waste-paper basket, the teacher can expand on the utterance, saying, "That's right, put the paper in the waste-paper basket."

6. *Summarize the activity.* This step helps students organize their thoughts regarding the activity in preparation for the writing task. Students are asked to recount the sequence of steps in the activity. The teacher, acting as mediator, questions and expands on student utterances. To make the task easier, the teacher may write the list of core vocabulary on the board for inclusion in the story. A summary of about ten minutes is probably adequate.

7. *Compose a Language Experience story.* A written account should be obtained from students immediately after the summary. Students may either dictate the story to a proficient writer or write it individually. Students with very limited English proficiency may dictate the story to the teacher, either individually or as a group. If the story is to be the product of the whole class, elicit ideas and sentences individually from each student, making sure that a correct sequence of events is followed. The teacher should have the necessary materials for writing a story—such as newsprint and felt-tip pens—ready at this time. The following suggestions should help the procedure go smoothly:

a. Put the core vocabulary list where all students can see it.
b. Use large (preferably lined) newsprint.
c. Attach the paper to a good writing surface.
d. Form the words neatly and clearly, using a soft crayon or a thick felt-tip pen.

Always begin with a title. If the group cannot produce one quickly, you may provide it for them, rather than spend too much time on this task.

There are two ways of taking dictation from students. The first is to write down whatever the children say in exactly the way they say it. The

second is to modify (as little as possible) their utterances, to make them conform to acceptable rules of written English. To avoid exposing LEP children to forms of writing that are unacceptable, it may be better to use the second method. Teachers must be careful that this is done in a positive way, so as not to discourage the child. More proficient students may write their stories individually and share them with others later on.

8. *Read the Language Experience story.* The teacher reads each sentence immediately after it is written, and then reads the entire story once to the class. The group then reads the story aloud together several times. After this, the teacher encourages individual students to read aloud. Point to words as they are being read, whether by the teacher, the group, or an individual child. The teacher may underline difficult words, later focusing on them in various word study exercises. For beginning-level students, three to five difficult words may be the maximum; for more advanced students, as many as 15 words may be chosen.

9. *Develop follow-up activities.* A minimum of five, and a maximum of ten follow-up activities are suggested for use with any one story. The follow-up activities need not always be the same. They should be chosen with specific reading skills in mind. Some follow-up activities are teacher-directed in that the teacher controls and times the task. In others, students work independently and pace themselves. The following exercises are recommended:

a. Ask the children to find a particular word in the story, e.g., "Who can find the word *soft*?" Choose a word that is easily visible.
b. If a word occurs more than once in the story, have children find it in as many places as they can. Choose content words—such as verbs and nouns—rather than function words, such as articles and prepositions.
c. Point to a word in the dictated story. See if anyone can say it. If no one can, move the pointer to the first word in that sentence. Have the children read the whole sentence aloud, then point to the word and ask again if anyone can say it.
d. Have each student copy on a card one word from the story, and then have them arrange the cards so that they form the story, or have students arrange the cards alphabetically.
e. Write on the board a sentence from the story, leaving out one or two words. Have students identify and spell the missing words.
g. Have students find words in the story having the same beginning sounds.

10. *Evaluation.* An easy way to assess students' progress is to use some of the follow-up activities listed above. Assessment should be done regularly, frequently, and immediately following the LEA activity.

11. *Exhibit student work.* Make a classroom Language Experience library. Have students illustrate the story, and mount group or individual stories in a folder for all students to read.

Shared Reading with Big Books

Shared reading with big books simulates the experience of bedtime story reading or sharing a story with a child on a parent's lap. Through the use of high-interest stories written specifically for children in enlarged print, every child in the classroom can share in the process of hearing and seeing a story unfold. Children participate in any way they like—as listeners, as choral readers, or as individual readers. This approach is particularly useful for children from non-literate backgrounds, because it introduces them to reading in the natural, enjoyable way that reading is introduced to most children in a literate society.

How to Conduct Shared Reading

1. *Choose a Big Book.* Choose either a commercially-made book or one that you, your class, or another teacher has made. The topic of the story may or may not be related to the topic being covered at that time in other class activities.

2. *Plan for reading the book.* List all the additional materials needed to prepare the children for reading or for activities following the shared reading. You may also want to list the core vocabulary to reinforce throughout the book.

3. *Read the story to the children.* Gather the children around you. Sometimes the easiest and most comfortable way to do a shared reading session is to sit on the floor (mat) with the children grouped around you. First, talk about the story and introduce the main characters. You may do this by pointing to the pictures in the book or by acting out the story with the help of any props you may have. Then, with the help of a pointer (a pencil or a ruler will do), read the story. Make sure to point to each word as it is being read, but do not let the pointing detract from the natural rhythm of the language.

4. *Reread the story and ask comprehension questions.* After reading through the story once, go back and read it again, this time stopping to check for comprehension. In the early stages of second language development, when the children still have a very limited proficiency in English, you may have to do most of the talking and will have to ask questions that allow children to respond

nonverbally. For example, while reading *Dan, the Flying Man* (from the Wright Group), you might ask children at the preproduction stage to point to Dan in a picture. For children who are at the early production stage, you might ask, "What did Dan fly over?" while pointing to the picture of the house.

5. *Students echo-read.* This is usually done the day after the story has been read. Read the story in its entirety again, and then invite children to echo-read, that is, to repeat after you one or two sentences at a time.

6. *Group reading.* If the students are ready, invite them to read the story aloud. Do not force any individual child to join in the group reading, but make sure that everyone is paying attention to the story.

7. *Pair or small-group reading.* If the students are ready, group them in pairs, and give each pair either the Big Book that the class has been reading or a smaller version of the same book. Have each student in each pair take turns reading. Three or four students could form groups in which each child could take turns being the reader.

8. *Follow-up activities.* If the follow-up is done on a subsequent day, you need to start by reading the entire story to the class, as described in Step 3, above. The follow-up activities suggested for LEA could also be used with shared reading. In addition, children should be allowed to do some "fun" activities as follow-up to shared reading. The following activities are appropriate:

a. Have groups of children dramatize the story as it is read aloud.
b. Have children individually, or in pairs, illustrate the story or interpret it visually in their own way. Exhibit students' artwork in a place where others can see it.
c. Have children compose a variation on the story after discussing it in a group. With your help as writer, have the class make a Big Book of their own.

9. *Expert reading time.* During expert reading time, have one of the children read a story to the class. Early in the school year, choose the more fluent children, and by the end of the school year, all children will probably feel comfortable enough to be expert readers.

It is important that the expert reader be allowed to read the story any way he or she likes, as long as the meaning is conveyed correctly. Thus, if the story reads, "Did you ride my donkey?" and the child says "Did you go and ride the donkey?" that should be acceptable. It is very likely that even if you don't correct a child, the other children will, in which case it is entirely up to the expert reader to accept the modification or to reject it. As a general rule, any attempts at reading should be rewarded. A child who stumbles on a word can be provided with the word gently, without fuss and without emphasis. If a child insists on being the expert reader and is unable to read, he should not be admonished. Instead, the child should be allowed to tell the story in his own words, or even act it out.

10. *Evaluation.* As with LEA, evaluation and constant monitoring of progress are of utmost importance. The easiest way to keep track of how children are doing in the shared reading experience is to rate their behavior during the session. You may use a rating scale such as Form A (see p.28) to keep a record of students' performance.

Sustained Silent Reading

In Sustained Silent Reading (SSR), a chunk of time is set aside for everyone in class, including the teacher, to choose a book and read silently. This experience encourages children to view reading as an enjoyable activity—not as a source of something that causes stress, anxiety, or embarrassment. Allotting school time for children to read whatever they want, and for no other reason than enjoyment, is especially important for children who do not spend much time at home reading for pleasure.

How to Do SSR

1. *Plan for the SSR period.* Make sure there are enough books for all the children in the class. Some children may want to read the books that the teacher read earlier, while others may prefer unfamiliar books. Some children may choose to read a Big Book on their own; others may opt for a regular-size book.

2. *Set up your classroom for SSR.* When reading for pleasure, children need to be physically comfortable. Lay a mat on the floor, so that children will be able to lie or sit on the floor, if they wish. Children should be able to sit and read anywhere they like in the classroom. We recommend that you give up your "teacher's chair" for this portion of the day and find somewhere else to lounge around while reading.

3. *Have each person in class choose material to read.* Children may decide to read alone or in groups, but it is important that they chose their own reading material. Have an easily accessible "book corner" in the classroom where all the reading material is stored. If a child is reluctant or unable to choose a book, help him or her make the choice. Children who are literate in their native language should be allowed to choose books in that language. Many reading skills transfer from a first to a second

FORM A: Evaluation of Shared Reading Performance (The GRAPE Scale)

Student Name	Big Book ( ):					Big Book ( ):					Big Book ( ):					Big Book ( ):					Big Book ( ):				
	G	R	A	P	E	G	R	A	P	E	G	R	A	P	E	G	R	A	P	E	G	R	A	P	E
1																									
2																									
3																									
4																									
5																									
6																									
7																									
8																									
9																									
10																									
11																									
12																									
13																									
14																									

Dimensions: G = Generally enthusiastic
R = Reading along
A = Attentive
P = Participating
E = Expert reading

Rate the GRAPE dimensions along the following scale:
1 = Not able to/not at all
2 = Adequate
3 = Very well/very much so
NA = Not Applicable

FORM B: Evaluation of SSR Performance (The REACH Scale)

Student Name	Week of:					Week of:					Week of:					Week of:					Week of:				
	R	E	A	C	H	R	E	A	C	H	R	E	A	C	H	R	E	A	C	H	R	E	A	C	H
1																									
2																									
3																									
4																									
5																									
6																									
7																									
8																									
9																									
10																									
11																									
12																									
13																									
14																									

Dimensions: R = Reading orally
E = Enthusiastic
A = Attentive
C = Choosing book easily
H = How many books read

Rate the REACH dimensions along the following scale:
1 = Not able to/not at all
2 = Adequate
3 = Very well/very much so
NA = Not Applicable

language, and certainly the most valuable asset of a good reader—that of enjoying reading—is one that will be enhanced by letting the child read in his native language.

4. *Read and enjoy.* When we say that everybody in class reads, we mean everybody. On SSR days, bring your favorite reading material with you to class: a novel, a magazine, or a newspaper. As soon as the children are set with their books, pick your favorite corner of the mat, sit down with your favorite book, and enjoy.

5. *Clean-up.* Signal to the class by means of a bell, a whistle, or a song that reading time is over. Children should return their books to the book corner in an orderly way and return the room to its usual arrangement.

6. *Evaluation.* As with any other literacy activity, students' performance must be monitored. You may use a checklist/rating scale like Form B (see facing page), which is similar to the one used for shared reading, to rate and record students' performance.

Every couple of weeks, at the end of the SSR period, you may also wish to call on children to share their books with others by reading aloud or by telling the story and pointing to the pictures illustrating it.

Conclusion

The bell announces the end of the school day. Most of the children rush to the classroom door to head back to their billets. Somsack is trying to get his teacher's attention.

"Teacher, teacher," he says, pointing to the bookshelf in the corner. He drags the teacher over there and grabs his favorite book, *The Night of the Oolie Bugs.*

"Yes? Yes?" he asks.

"You want to take it home, Somsack?"

"Yes!"

"OK, but you bring it back tomorrow, understand?"

Is this what reading is about? You bet!

Part three of this series, to be published in the next issue of Passage, *will describe the use of whole language methods to promote writing skills.*

References

Nessel, D., & Jones, M. (1981). *The language experience approach to reading: A handbook for teachers.* New York: Columbia University Press.

Else Hamayan *is coordinator of Training and Services at the Illinois Resource Center, Arlington Heights, Illinois. She served as consultant to the PREP program at the PRPC, where she trained staff in curriculum development and teaching methodology. Hamayan's research interests include second language acquisition processes, social parameters of language use, and the emergence of literacy in children from non-literate backgrounds.*

Margo Pfleger *is a program associate at the Refugee Service Center in Washington, D.C. From 1982 to 1983, she worked at the PRPC as an ESL/PET supervisor and, from 1983 to 1985, served as a staff member at the Refugee Service Center in Manila. She recently conducted a student tracking study to determine the effectiveness of programs preparing refugee youth for American schools. Pfleger holds an MA in linguistics from Georgetown University.*

The Black Tai: Refugees from Vietnam and Laos

Carl L. Bankston, III
Philippine Refugee Processing Center

My people flourished. Our lives were full.
Our ancestors built a home for us.
Now, far away, we Tai bear many sorrows.

—From the song, "Tai Dam Rampan"
(author's translation from Thai)

Of the many ethnic groups that have fled Laos since 1975, the Tai Dam, or "Black Tai," have, perhaps, been seeking refuge for the longest time. Their ancestral home is in the area of Dien Bien Phu, in northern Vietnam (Sributsara 1979). After the victory of the North Vietnamese forces in 1954, they fled to Xieng Khouang province in Laos. Unrest in the Laotian countryside soon caused many of them to move again, this time to the capital city of Vientiane. Following the 1975 change of governments, thousands of refugees, among them large numbers of Black Tai, crossed the Laotian border into Thailand. Many of them have now been resettled in France and the U.S.

The Black Tai belong to the Tai linguistic group. Their language is closely related to Thai, Lao, and the various Tai tribal groups. The word "Tai" itself is believed by many philologists to have meant "people," in the sense of "a social group," although there is debate on this issue (see Pumisak 1976). While their Thai and Lao cousins have been significantly influenced by the language and culture of India, this influence has not reached the Black Tai (Whitaker et al. 1979). This has created some cultural gaps between the Black Tai and the Lao. As Gary D. Wekkin (1982) explains,

> The two people have sprung from the same roots, but the Lao have progressed forward, while the Tai tribes have retained their traditional heritage. As a result, each looks down upon the other. The Lao see the Hill Tribes (Black Tai, White Tai, Tai Neua, Tai Lu, Tai Phong, and Phou Tai) as backward and uneducated, while the tribesmen see their Lao cousins as corrupted by Western acculturation. (p. 185)

Although Lao friends assure me that they bear no prejudice toward the Black Tai, I have noticed that members of the two ethnic groups are shy about asking one another for help in the classroom.

Unlike their Lao cousins, the Black Tai are not Buddhists. Instead, they worship a variety of spirits (*phi*). The spirits of parents are venerated above all others, perhaps reflecting strong family ties (Sributsara 1979).

Women occupy an important place in this group. In fact, the very name "Black Tai" is taken from the color of the women's traditional dress. Although it is a male-dominated society, married women keep their maiden names, and women maintain an altar to their deceased parents (Whitaker et al. 1979). According to one Thai author, in addition to paying a bride price in silver to the bride's parents, a groom must also bear the burden of offering pigs, ducks, and chickens to the spirits, and then live with and care for his in-laws for six years (Sributsara 1979).

The Black Tai language, while similar to Lao, is not entirely intelligible to Lao people. Among other differences, a few Vietnamese words have been adopted. For example, the Vietnamese word *moi*, which means "to invite," is commonly used in Black Tai. When a Lao man tells someone to "have a seat," he will say, "seun nang." A Vietnamese man in the same situation will say, "moi ngoi." A Black Tai will say, "moi nang." The Pali and Sanskrit additions to Lao are generally absent from Black Tai, since the first two languages entered Laos through Indian and Buddhist influences.

In addition to its own spoken language, this distinctive group also has its own system of writing, consisting of 31 consonants and 14 vowels. Although the language is tonal, there are no tone markers, as there are in Thai and Lao. This alphabet is probably based on the old Thai alphabet, developed by the medieval kingdom of Sukhothai (Sributsara 1979). The ability to read and write Black Tai with ease is now limited largely to older people.

In an interview at the Philippine Refugee Processing Center (PRPC), ***Bi Wan Khwa*** *talked about his life and his people. At age 72, he has seen many tragic events, but remains optimistic about his own future, the future of his children, and the future of his countrymen.*

I CAN STILL REMEMBER life in Vietnam. We lived in a small town near the Lao border. All the people who lived there were Black Tai. In the French times, the Black Tai and the Vietnamese lived separately. We didn't mix. There were three rulers—the *chao meuang* (district ruler), the *chao kwaeng* (provincial ruler), and the *chao pandin* (king). All of them were Black Tai, but the French were over them. Many of us were French soldiers. I was a sergeant. We fought the Vietminh.

We worshipped spirits. The spirits of our fathers and mothers were the most important, but we also had forest spirits and earth spirits. And each city had its own spirits—like, if a ruler died, he'd become a spirit of the city (*phi meuang*), and we'd offer food at his altar. The spirits of our mothers and fathers stayed with us in our houses.

Photo by Carl L. Bankston, III.

Every Black Tai had only one husband or wife. If a woman was single, she'd wear her hair down in back. If she was married, she'd put it up on her head [in a bun]. After a couple married, they'd go to live with the wife's parents. They'd stay there for eight, maybe ten years. Sometimes, maybe after 12 years, they'd set up their own house. Our houses looked about the same as the houses the Lao live in.

I was 37 years old when we left Vietnam. If you had been a French soldier, as I was, they (the North Vietnamese government) would put you in jail. So, in 1955, we asked the French for permission to go to Laos. France had already given Laos its independence, but there were still a lot of French soldiers there, working as teachers and advisors.

About 4,000 Black Tai went with me to Xieng Khouang province in Laos. Life was better there than in Vietnam. We had good land, and we could make a good living. There was no one in power there to bother us. We had our own villages. We got along well with the Lao, but each group lived in its own place. We only stayed there a year.

In 1956 or 1957, all 4,000 of us moved to Vientiane. We were afraid. It looked like there was going to be shooting again and we just wanted to live peacefully.

We didn't have any trouble in Vientiane. We lived in different parts of the city, but we were still a tribe. We had two leaders there. The first was named Bak Kam Twi—he's dead now. The second was named Bak Kam Chut. Bak Kam was the last name; Chut was his first name.

In 1975, the communists took over Vientiane. This time, we couldn't get away as a whole group. I don't know how many people left for Thailand. Each person left on his own, or a few people would go at a time. A lot of Black Tai are still in Laos.

My wife and my two youngest children are here with me in the PRPC. I am not sure which state we'll go to in the U.S. Most Black Tai live in Iowa, so I think that's where we'll go. Bak Kam Hu is the leader there.

The Black Tai in America are still a people. Some have converted to Christianity, and a lot of young people became Buddhists in Laos. Some have two, or even three religions, but they still honor the spirits. The Black Tai won't forget the spirits of their fathers and mothers.

References

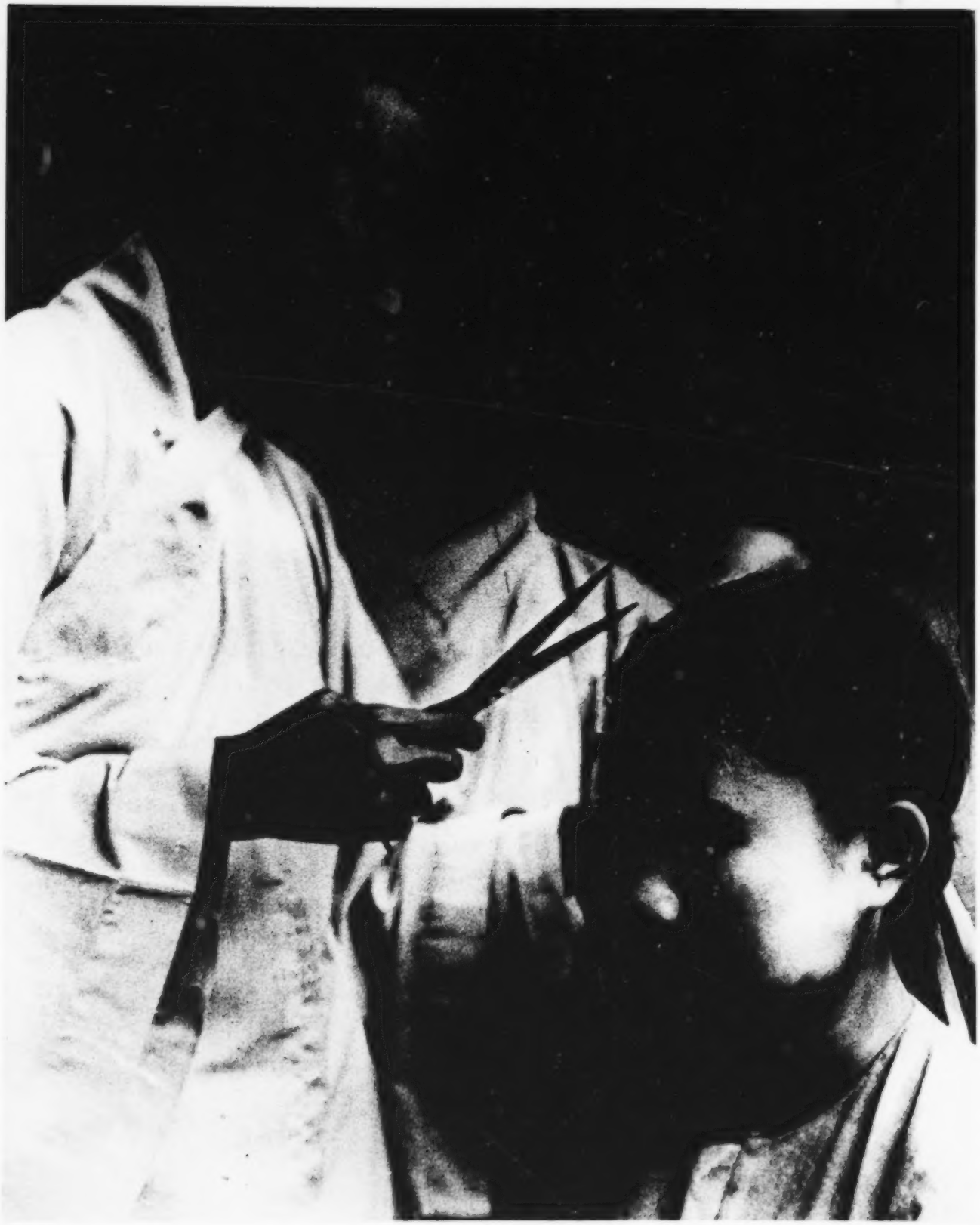
Pumisak, J. (1976). *Khwaampenma khawng kham Siam Thai Lao lae Khawm* [The Origins of the Words Siam, Thai, Lao, and Kawm]. Bangkok: Douang Kamol Press.

Sributsara, M. (1979). *Tai Dam rampan* [Lament of the Black Tai]. Bangkok: Bawngit Press.

Wekkin, G.D. (1982). The rewards of revolution: Pathet Lao policy toward the hill tribes since 1975. In Martin Stuart-Fox (Ed.), *Contemporary Laos*. St. Lucia, Queensland: University of Queensland Press.

Whitaker, D.P., et al. (1979). *Laos: A country study*. Washington, DC: The American University.

Carl L. Bankston, III *has been an ESL supervisor at the Philippine Refugee Processing Center since 1985. He has six years of teaching experience and has also worked as a translator, historical researcher, and archivist. Bankston holds a BS in sociology from Southern Methodist University and an MA in history from the University of California at Berkeley.*



"Devotion" (Saigon)

A Vietnamese Artist with a Camera

Silverius Chan
Philippine Refugee Processing Center

Ly Doan Tin peers through his camera lens, waits a few seconds, and begins to shoot. He takes several pictures, then moves a few feet to the left and shoots again. Still dissatisfied, he continues to move around the subject, taking pictures every few seconds. Between clicks of his Nikon, he talks about his desire to create an accurate portrayal of what refugees experience at the Philippine Refugee Processing Center (PRPC).

The result of his diligence is an impressive collection of dramatic color photographs and black and white prints. He included these in his photo exhibition at the PRPC in May 1987. Titled "Unforgettable Homeland," the exhibition also featured photographs of Vietnam, some of which have won national and international awards. Tin also exhibited his unique collection of photographs in Manila in July, marking the first time a Vietnamese refugee's work has been featured in a Philippine gallery.

A local photography expert had this to say about the Manila exhibition:

> Photo enthusiasts and professional photographers find the artist's style appealing. For a photographic essay on Vietnam, one would normally expect graphic episodes of political turbulence and struggle. There are none. Yet the artist's hauntingly beautiful images subtly convey a poignant sense of man's inhumanity to man. An expressionistic dimension is added to what could otherwise be just visually appealing. The works of the artist as a whole are not merely a collection of good photography; they are an achievement.

Ly Doan Tin has been interested in photography since his school days. He joined the Tinh Vo Photography Association of Vietnam in 1958, and benefitted from the guidance offered by the many world-famous photographers in this organization. In 1961, he won his first gold medal in the "International Salon of Photography." This was the first of dozens of awards, citations, and honors he has received for his work. In 19[illegible] alone, he was awarded a total of 30 gold, silver, and bronze medals and certificates of merit. In 1974, he was awarded the President of Vietnam Prize for Photography, and has earned the distinction of winning the Okamoto Riken Gomu Prize in both the 1984 and 1986 photo contests for Asia and the Pacific.

Tin had his own darkroom in Saigon, where he developed and printed photographs for individual clients and businesses. Although he had established himself mainly as a photographic artist, he was also sought after for commercial photography projects. In fact, he was reluctant to leave Vietnam because his business was prospering, but the government's discrimination against Chinese forced him out. From the time he arrived at the PRPC to the day he left for Alabama, Tin took hundreds of photographs, some of which are now used as teaching visuals in the ESL-AB classrooms. He held two exhibitions in the PRPC and two in Manila in the space of five months. Ly Doan Tin hopes to continue his successful career in the U.S. His artistic depictions of ordinary occurrences appeal to everyone.

Ly Doan Tin and his wife at an exhibition of his photographs in Manila. Photo by Douglas Gilzow.

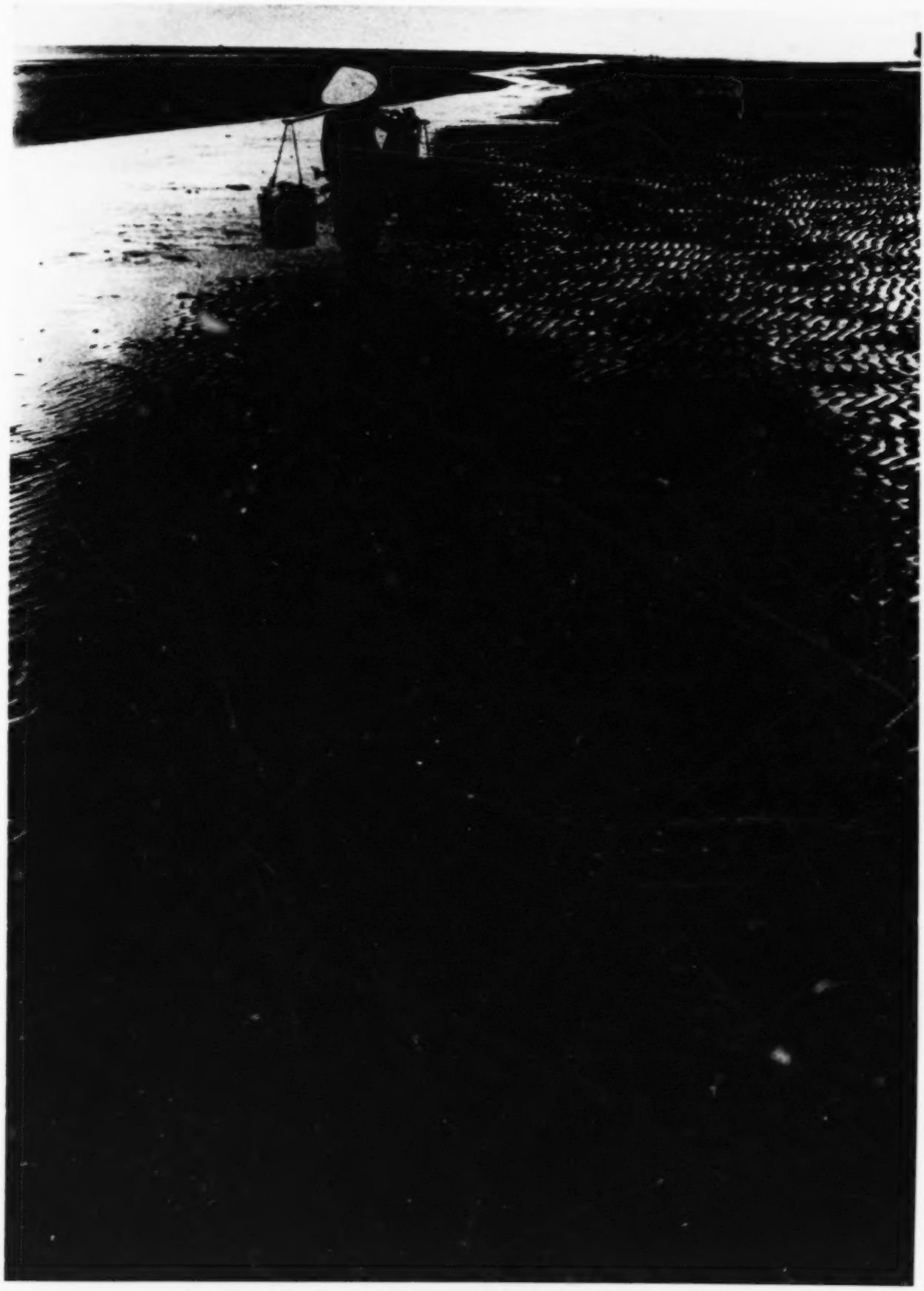
Photos by Ly Doan Tin

Top left: "Durian" (Saigon)

Top right: "A Prayer" (Cholon, Saigon)

Bottom: "Chinese School" (Cholon, Saigon)

Facing page: "Ebb Tide" (Vung Tau, Vietnam)



"Dawn" (Thanh Da River, Saigon)

Students match titles with photographs.
Photos by Dan Pamintuan.

Photos Used in ESL Classes

For instructional purposes, ESL teachers of Cycle 95 had several lower-level classes visit Ly Doan Tin's "Unforgettable Homeland" exhibition of photographs at the PRPC. One group of refugee students viewed the pictures untitled, and tried to match the photographer's titles with the appropriate pictures in the exhibition. This led to a lively debate when several different titles were appropriate for the same photo. The picture of older students that appears on the front cover of this issue of *Passage*, for example, might as easily be called "Never Too Late," or "Devotion," as "Something Interesting," the title Ly Doan Tin gave it.

Students also wrote their own titles, selected favorite and least favorite pictures, and wrote brief descriptions of the ones that interested them most. These activities stimulated lively discussions, providing an opportunity for students to describe their feelings, as they talked about the way of life they had left behind. Teachers learned about Vietnamese culture, as their students spoke and wrote about the pictured scenes with a mixture of sorrow and pride.

"I like best the picture of Vietnamese farmers," one refugee wrote, "when they had been planting pineapple until they get it. That picture reminds me of Vietnam. When I had worked in a re-education camp, I often planted and took care pineapple."

After choosing a favorite picture, each student writes a brief description of the subject. Photo by Dan Pamintuan.

Silverius Chan has been an ESL instructor at the PRPC since 1983, and serves as assistant editor of a staff newsletter there. Chan has helped refugee artists at the PRPC by establishing a refugee artist fund, using contributions and profits from art sales to purchase materials for refugee artists. He has also organized many exhibitions of their work at the PRPC and Manila. Chan holds a Bachelor's degree in psychology from Ateneo de Manila University.

Informal Language Testing Techniques: A Model for ESL Teachers*

Nicholas C. Zefran
Philippine Refugee Processing Center

Formative evaluation is one of the many elements of good classroom instruction, along with clear lesson objectives, appropriate language content, appropriate teaching strategies, and observation/feedback. This article presents a model teachers can use to identify appropriate testing approaches, create their own variations, and be more flexible in evaluating student mastery of specific lesson objectives.

Formative evaluation is the on-going assessment of student learning that provides immediate feedback to teachers and students for the purpose of improving student learning. Continuous feedback from formative tests gives teachers the basis for instructional changes to promote student progress. The teacher and student can identify on a regular basis those areas within the curriculum that need further or different instruction (Hopkins and Antes 1985).

Formative evaluation, as an integral part of ESL classes, can facilitate good classroom instruction. This means that teachers, in addition to setting lesson objectives and developing teaching strategies, should also plan pre- and post-teaching assessment activities for each lesson. This does not necessarily mean that new or different activities need to be developed for both teaching and testing. Instead, variations of the same technique can be used for both teaching and testing.

The following model is a description of a system for developing and adapting English language teaching and testing techniques. It should prove useful to teachers as they incorporate formative evaluation as part of their instructional process.

A Model for Developing Informal Language Testing Techniques

There are eight classes of components that combine to make up the model for language testing techniques (Nation 1983): language material, stimulus (stem), stimulus/response relationship, response, test arrangement, language ability, presenting the stimulus, and guiding the response. Each component is described below, with an example given to show how the component functions within the model. Each component is also listed in a chart of the model (Figure 1, opposite).

Language Material

A testing technique can deal with four types of language material (Nation 1983): sounds or letters, words or phrases, sentences, or pieces of language longer than a sentence. Given these types of language material, a test item can focus on either form or meaning or both (Nation 1983). The cloze technique, for example, assesses both form and meaning. When filling in blanks in a cloze passage, students must select words which are appropriate to the passage topic and are also grammatically correct in the individual sentences.

Stimulus

In testing terms, the "stimulus" or "stem" usually refers to the way a test item is presented to the examinees. A test item can have the following types of stimuli:

- oral in English
- written in English
- nonverbal (pictures, gestures, objects)
- oral (in the native language)
- written (in the native language)

For example, a teacher might choose to ask students a question (*stimulus–oral*) and require them to respond by writing their answer (*response–written*). Or a teacher can point to a picture (*stimulus–nonverbal*) and have students respond by describing what they see (*stimulus–oral*). A teacher's choice of stimulus generally depends on the language skill being tested. Thus, if a teacher chooses to focus on listening ability, he or she would have to select an

*This article is a revised version of a paper given at the Trends in Language Programme Evaluation Conference held in Bangkok, Thailand, December 9–11, 1986.

oral stimulus. Or if he is testing oral production, the response would have to be oral.

Stimulus/Response (S-R) Relationship

The stimulus and response of a test item can be related in a number of different ways (Nation 1983). This model includes eleven different kinds of S-R relationships (see the "Stimulus-Response Relationship" column in Figure 1).

In ***distinguishing*** techniques, students are asked to answer whether a stimulus is true or false, correct or incorrect, or the same or different. The stimulus can be oral or written, using a wide variety of language material. Distinguishing techniques can be used to test form or meaning. For example, the teacher can require students to distinguish whether two words have the same or different forms. Or, a teacher can ask students to distinguish whether two sentences have the same or different meaning. In distinguishing techniques, students can respond in oral, written, or nonverbal form to indicate whether the stimulus is the same or different.

In ***identification*** techniques, students are presented with a stimulus in which they are asked to show whether they have understood the meaning (Nation 1983). For example, a teacher can ask students to identify whether a word is comparative or superlative. Students could respond by raising one hand if a word is comparative and two hands if a word is superlative. Or, when shown an item such as an eraser, they write the word for the object on a piece of paper. A more difficult example is when a teacher reads a definition of a word and students are asked to identify the word.

In ***ordering*** techniques, students are presented with a stimulus and asked to arrange the language material in some desired order. For example, the teacher presents a number of sentences belonging to a paragraph and asks students to arrange them in the correct order. Similarly, students are presented with a group of words and asked to arrange them into a sentence.

In ***completion*** techniques, the teacher presents a stimulus which is missing a part or parts and asks students to fill in the blanks. The cloze technique, for example, requires students to fill in the words deleted from a passage.

In ***combination*** techniques, the teacher presents more than one piece of language material and asks students to combine the material. For example, students are presented with two sentences and asked to combine them into one complex sentence (Cohen 1980).

In ***matching*** techniques, the teacher presents two columns of language material and asks the students to match the material by either using form or meaning as the criterion. For example, students are presented with a variety of words and asked to match them with a phrase that has the same meaning. Or, students are asked to match a list of sentences with another list using verb tense as the criterion.

In ***correction*** techniques, students are presented with language material which contains mistakes in

Figure 1: A Model for Developing Classroom Testing Techniques

Language Material	Stimulus	Stimulus-Response Relationship	Response	Language Ability	Test Arrangement	Presenting the Stimulus	Guiding the Response
Sounds/ Letters	Oral	Distinguishing	Oral	Beginning	Individual	Repetition	More than one stimulus
Words/ Phrases	Written	Identification	Written	Intermediate	Group	Speed	More than one S-R relationship
Sentences	Nonverbal	Ordering	Nonverbal	Advanced	Class	Length	Choices
Passages	Oral (native language)	Completion	Oral (native language)			Complexity	
(Form/ Meaning)	Written (native language)	Combination	Written (native language)			Noise	
		Matching					
		Correction					
		Paraphrasing					
		Classification					
		Answering					
		Free Response					

form or meaning. Students are then asked to identify the mistakes and correct them. For example, students find grammar mistakes in sentences or paragraphs, or unnecessary or unusual words in a reading passage; or they locate the wrong "facts" in a reading passage and correct them.

In ***paraphrasing*** techniques, students are presented with language material and asked to change its form (using different content words), but not its meaning. For example, they are given a short paragraph and asked to rewrite it so that the meaning is the same, but the form is different. Cohen (1980) believes that paraphrasing is a useful technique because it is a strategy second language learners often employ to side-step unfamiliar language material.

In ***classification*** techniques, students are presented with language material and asked to classify the material according to specified criteria. For example, when presented with a list of sentences, they must group all passive sentences together (Nation 1983). Or, they are presented with a large group of words or phrases and have to put those with the same meaning into separate sub-groups.

In ***answering*** techniques, students are presented with an oral stimulus in the form of a question and asked to respond appropriately. The type of response can vary depending on what is being tested. For example, if the focus of the test item is on listening skills, students could respond to the question in their native language, since *listening* is the skill being tested. Native language responses are especially appropriate at the beginning levels, since students' oral production in the target language is limited.

In ***free response*** techniques, students are presented with a stimulus and asked to respond freely. For example, students are asked to write a short paragraph or composition on a pre-selected topic. Or, they could be asked to describe in writing what they see in a picture.

Response

By evaluating the response of a test item, teachers are able to identify whether the students responded appropriately to a stimulus. On the basis of a student's response, a teacher could conclude whether the student did or did not master the objective of the lesson, the technique itself was not effective or clear, or the student did or did not guess correctly. Responses, like stimuli, can be in spoken English, written English, nonverbal, spoken in the native language, or written in the native language.

For example, in a distinguishing technique, the teacher reads a statement (*stimulus–oral*) to the students and asks them to respond by showing one finger for "true" and two fingers for "false" (*response–nonverbal*). Or, a teacher shows an object to the students (*stimulus–nonverbal*) and asks them to respond by giving the name of the object (*response–oral*). The response can be oral or written, based on the language skill being tested. When selecting stimulus/response types, teachers must always consider the language skill(s) being tested.

Language Ability

How a teacher creates and adapts language testing techniques depends heavily on the language ability of the students. In the ESL classes at the Philippine Refugee Processing Center, students are placed into language levels by using oral proficiency as the primary criterion. Class placement is further refined by assessing both native and English language literacy ability. The placement criteria are then used as a guide for development of curriculum, teaching strategies, and testing techniques.

Since informal testing techniques are often the same as teaching techniques, the initial selection of the teaching strategy as it relates to the level of the students is very important. Selecting appropriate teaching and testing techniques requires teachers to consider the difficulty of both the language material selected and the technique itself.

Most teaching/testing techniques can be placed in order of difficulty, depending on the difficulty of the language skill being tested. For example, a *distinguishing* technique would probably be easier to complete than an *identification* technique, because it is easier for students to distinguish if two sounds are the same or different than to repeat the sounds correctly (Nation 1983). Applied linguists have classified language teaching techniques on a four-level hierarchy (Prator 1970; Valette and Disick 1972):

1. *Mechanical skills*, which require language learners to use memory rather than understanding. An example would be a distinguishing technique.
2. *Knowledge*, where students show knowledge of the rules of the language. An example would be an identification technique.
3. *Transfer*, where students use knowledge of a language in new situations. An example would be a paraphrasing technique.
4. *Communication*, where students use the language as a natural means of communication. An example would be a free writing technique.

Test Arrangement

There are three major types of test arrangements: individual, group, and class (as a whole). In an individual test arrangement, students are tested one

at a time within a class—admittedly one of the more time-consuming ways to test. However, it is the most effective way to test oral language skills—the focus of the refugee ESL programs in Southeast Asia—so don't rule it out merely because it is inconvenient.

In a group test arrangement, students are divided into groups and help each other solve the test items. This arrangement is especially appropriate for lower level students, whose language ability is minimal and who may be unfamiliar with the testing technique being used. This is also a good test arrangement when a teacher is concerned only with overall class mastery of a lesson objective rather than individual student mastery.

In a class test arrangement, the class is tested as a whole. This arrangement is especially useful when class time for testing is limited. This arrangement is also useful with test items that ask for a written or nonverbal response. Once again, selection of test arrangement largely depends on the language ability of the students, the language skills being tested, the time available, and the purpose of the test.

Presenting the Stimulus

By presenting the stimulus of a test item in different ways, the teacher can make testing techniques more interesting or difficult (Nation 1983). This gives a teacher extra options in developing variations of the same teaching or testing technique. For example, if a teacher uses a dictation technique, he or she has the option of repeating the material more than once. The more repetitions given, the easier the test item becomes.

There are four different ways to vary presentation of the stimulus:

1. *repetition*, or repeating the stimulus more than once;
2. *speed* of presentation of the stimulus, either quickly or slowly;
3. *length and complexity* of presentation of the stimulus, in parts or as a whole;
4. *noise*, or the addition of distractions to the presentation of the stimulus.

Guiding the Response

By guiding the response of a test item, a testing technique can be made easier. This component of the model is very important because it allows teachers the greatest flexibility in adapting testing techniques. The three ways to guide the response are through the use of more than one stimulus, the use of more than one S-R relationship, and the use of choices.

Testing techniques with more than one stimulus are generally easier than those with only one stimulus. For example, it is easier for students to answer questions about a topic if they also see a related picture, or if they can see a written stimulus in addition to hearing a spoken one (Nation 1983).

The use of more than one stimulus is also a good way to make a testing technique easier. For example, a cloze test item is easier if the deleted words are given with the letters scrambled (*S-R relationship–ordering*). To complete the cloze item, students only have to rearrange the letters of the words (ordering) before filling in the blanks (completion). In a summarizing technique, it is easier for students to complete the test item if questions are asked to focus their attention on the main points of the passage (Nation 1983).

The use of choices is another way to make a testing technique easier. For example, it is easier for students to complete a cloze passage correctly if they are given three choices for each deleted word. Or, in an answering technique, it is easier for students to respond to a question if they are allowed to select from a list of three choices.

How to Use the Model

The components of this language testing techniques model are displayed on the chart in Figure 1. By reviewing the components one by one, a teacher should be able to create new techniques and adapt old ones. Suppose an ESL class has just finished a unit on employment in the U.S. The teacher decides to post-assess the students using the cloze technique, because it integrates many of the subskills of language. By consulting the chart, one can see that many variations of the cloze technique are possible.

The students in the class are intermediate level (*language ability–intermediate*) and have studied ESL for eight weeks. The teacher selects a short passage from a story in the curriculum and takes out every eighth word (as in Figure 2, below). For each deleted word there are three choices (*guiding the response–choices*). The students are asked to select the correct word (*S-R relationship–completion*) and write it on the blank line (*response–written*). If the students are unfamiliar with this technique, the teacher can have the class work in groups first (*test arrangement–group*) to answer the test items. Afterwards, the teacher can test them individually (*test arrangement–individual*). To make this test item a little more difficult, the teacher could delete every seventh word (*presenting the stimulus–length and complexity*) and put the possible word choices in random order at the bottom of the passage.

Another variation of this test item is deleting every sixth word, but instead of giving choices, the

Figure 2: Cloze Passage

Based on an Excerpt from Find Your Way *(International Catholic Migration Commission 1983:88)*

In the United States, people can begin _____ legally at the age of 16.
applying / working / learning

Everyone _____ wants to work legally in the United States _____ get a Social Security Card.
what / whom / who — can / must / would

When you _____ a Social Security Card, you get a _____.
get / apply / give — working visa / Social Security Number / job

The number always has 9 digits. You _____ have three digits first, then two, and _____ four.
sometimes / could / always — then / like / possible

For example, 555–66–7777 is a Social Security Number. _____ card is very important to have, and
Those / This / These

_____ should learn their numbers.
some / a few / everyone

teacher would put the first letter of the word on the blank line (*presenting the stimulus–length and complexity*). This variation would probably be most appropriate for advanced students (*language ability–advanced*).

There are many other new techniques and adaptations of old ones that can be developed using this model. Teachers tend to use testing techniques familiar to them, such as true/false, multiple choice, or matching. It is hoped that by consulting this model, teachers will be encouraged to adopt a variety of techniques, instead of always using their traditional favorites.

References

Carroll, Brendon J. and Hall, Patrick J. (1985). *Make your own language tests: A guide to writing language performance tests.* Oxford: Pergamon Press.

Cohen, Andrew D. (1980). *Testing language ability in the classroom.* Rowley, MA: Newbury House.

Heaton, J.B. (1975). *Writing English language tests.* London: Longman Group Ltd.

Hopkins, Charles D., and Antes, Richard L. (1985). *Classroom measurement and evaluation.* Itasca, IL: F.E. Peacock Publishers.

International Catholic Migration Commission. (1983). *Find your way.* Morong, Philippines: Author.

Madsen, Harold S. (1983). *Techniques in testing.* New York: Oxford University Press.

Nation, I.S.P. (1983). *Language teaching techniques.* Wellington, New Zealand: Victoria University English Language Institute.

Prator, Clifford. (1970). Development of a manipulation-communication scale. *English Teaching Forum 8*(4), 3–6.

Valette, R.M., and Disick, R.J. (1972). *Modern language performance objectives.* New York: Harcourt Brace Jovanovich.

Nicholas C. Zefran is the testing and measurement officer at the PRPC. Previously, he served as a testing specialist at Phanat Nikhom Refugee Camp in Thailand, at the Galang Refugee Processing Center in Indonesia, and at the Refugee Service Center in Manila. Zefran holds a Master's degree in international studies and a TEFL certificate from Ohio University.

The Resettlement Game

James Fouss
Philippine Refugee Processing Center
Illustrations by Jeff-Rey Villamora

The Resettlement Game was developed to serve as a culminating activity for adult refugee students in Cultural Orientation (CO) classes at the PRPC. The objectives of the game are to have students 1) review what they had studied during the previous 12 weeks, 2) make decisions regarding situations that may arise in the U.S. (e.g., buying consumer items), 3) realize that certain situations arise primarily by chance, and 4) perform simple accounting.

Throughout the game, students face a variety of situations that might occur in their first five years in their new country. These situations occur by the rolling of a die or by landing on either a "chance" square or a "command" square. Each situation will test students' knowledge (e.g., knowing the emergency telephone number), elicit their attitudes (deciding whether or not to have a baby), or have them demonstrate a skill (budgeting). Secondary objectives include making group decisions, following directions, and, of course, having fun. There are no winners or losers in the game—just different experiences.

The game can be played in a normal-sized class divided into groups. Students who watch the game rather than play it can evaluate the players as the game proceeds. It takes about $1^1/2$ to 2 hours to have all groups complete the course. At least 30 minutes should be set aside to discuss the game afterwards.

Materials

A. *Game board* (see Figure 1). This large poster should be covered in plastic so that the playing pieces will stick. It is mounted in the front of the classroom on the chalkboard.

B. *Die.* A large wooden cube with dice markings works well. Players can roll it on the floor.

C. *Play money.* $1000, $500, and $100 denominations are needed.

D. *"Family" pieces.* Made of heavy cardboard with tape on the underside. These serve as players' markers on the gameboard.

E. *Sample accounting chart* (see Figure 2). This helps the groups keep track of expenses, salary, and purchases.

F. *Fixed expenses chart* (see Figure 3).

G. *Optional purchases board* (see Figure 4). This is a poster with pictures and prices of items students may wish to buy during the course of the game.

H. *Chance cards.* These are described below.

Before the Game

As facilitator, the teacher plays a vital role explaining the game, keeping track of what's going on, and acting as the judge whenever chance cards are read.

1. The class is divided into three or four families, each consisting of a mother, a father, and a teenager. To make things simpler, they participate as a unit entering college, going on welfare, attending vocational training, and so on.

2. Each family chooses an accountant to keep track of expenses.

3. A banker is chosen, preferably a student with good math skills. Families are allowed to deposit, withdraw, or borrow money from the bank. In order to make the accounting as simple as possible, the bank offers a 10% per annum certificate of deposit (CD) which can be withdrawn only at the end of every year. Interest must be paid rather than accumulated.

This situation is admittedly unrealistic, but it makes the game easier to play and keeps the accounting from getting too difficult. An optional 5% interest-bearing savings account can be used in the game if a family wants to keep emergency money ready. Alternatively, if a family finds that they don't have emergency cash on hand they can borrow from the bank at 20% per annum (see Figure 5).

4. Each family receives $1000 to begin the game. They also roll the die to determine the kind of neighborhood they will be living in.

The Game Board

The game board is divided into four different paths: 1) job, 2) welfare, 3) vocational training, and 4) college. The path a family follows is usually determined by the roll of the die when they reach a STOP & ROLL square, except in the following cases:

1. At any year end or path end, a family can choose to attend college. They move directly to the STOP & ROLL square at the college entrance and follow the instructions on that square.

2. At any year end on the "job" path, the family can choose to go to vocational training. If they are on the "welfare" path, they must be on the STOP & ROLL square and gain entrance by rolling the die.

Each square on the game board represents one month of time. Along the way, there are self-explanatory "command" squares pertaining to that particular path. If a family lands on one of these, they must follow the square's instructions. For example, on the "job" path, one square reads, "Raise? Roll 1–4, you don't get the raise; 5–6, you do." On the "welfare" path, another square reads, "Welfare fraud. Go back to beginning of path."

Examples of other special squares are:

Family must stop and roll to determine their next path.

Family must stop and do their accounting — receive salary, pay expenses, deposit money, purchase items.

Each time they pass (not necessarily land on) a baby square, the family must decide if they want a baby or not. If yes, they pay $1000 for hospital costs. If not, they pay $200 for family planning devices.

A job square gives the salary that person will make for the next year. They must interview (roll). A bad interview results in a loss of turn. They stay on that square until they roll a successful interview.

There are also a number of "chance" squares marked with a large asterisk. These indicate that the player must choose one chance card. These cards are a very important part of the game since they elicit student attitudes, values, and information. Chance cards dealing with attitudes, values, or decisions sometimes have no right or wrong answer. In these cases, the teacher can appeal to the class to judge whether or not the family's answer is a good one. A good answer results in moving ahead one square. An unsatisfactory answer results in losing a turn. The teacher can make up as many types of chance cards as needed to review previously-studied topics. A minimum of 25 should be prepared, but the number of cards needed will depend on class size (see samples in Figure 6).

Note: The players must stop for a STOP square, even if they have a roll which will take them beyond it. For example, if a family is two spaces away from a STOP square and rolls a 6, they must still stop at the STOP square.

Trouble Shooting

1. The teacher must make sure the accountant can easily follow the accounting chart. The accountant may wish to mark the yearly expenses before the "year end" to help the game move faster.

2. Sometimes a family wants to put all their money in the bank and not buy anything. This is somewhat unrealistic, so the facilitator can levy a "transportation tax" for riding the bus each year, or an "entertainment tax" for movies or parties, etc. This should encourage the team to make more realistic decisions about the purchase of luxuries.

Concluding the Game

The game continues until all teams complete the circuit. At the end they total their money, but there is no winner or loser. Regardless of the amount of money in the bank, every team has faced different life situations and any one of them could be judged the winner based on how well they dealt with those situations. The rest of the class can act as the judge.

At least half an hour should be devoted to processing (discussing) the activity. Examples of the questions asked can be:

1. Who do you think won the game?
2. Why did you save all your money? Is that realistic?
3. How did you feel about being on welfare for so long?
4. Why did you want to go to college?
5. Was it difficult to do the accounting? Why or why not? How will you handle your real-life accounting when you reach the U.S.?
6. In what ways was this game unrealistic (interest rates, etc.)? Realistic (decision-making, etc.)?
7. How did those with a job feel about the others?
8. Why did you choose to have or not to have a baby?
9. Why did you buy certain items?
10. What were the long-term benefits of employment compared to welfare?

Using this basic prototype, teachers on one supervisor's team made their own versions of the game. Following their suggestions and actual use in the classroom, we have modified and restructured the game to its present form. Using the basic ideas, teachers can adapt the game to suit their own purposes.

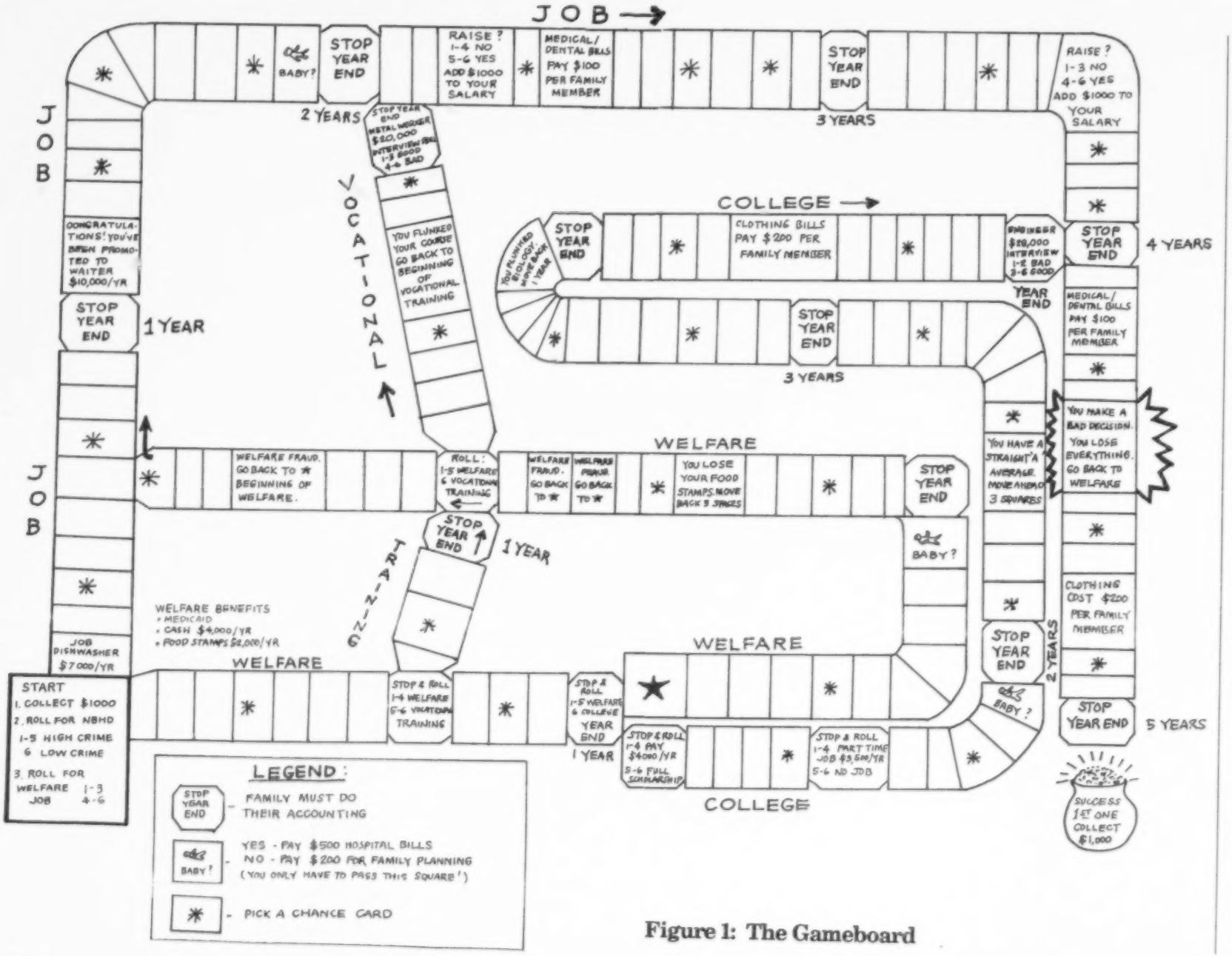

JOB →
STOP YEAR END
BABY?
RAISE? 1-4 NO 5-6 YES ADD $1000 TO YOUR SALARY
MEDICAL/DENTAL BILLS PAY $100 PER FAMILY MEMBER
2 YEARS
3 YEARS
RAISE? 1-3 NO 4-6 YES ADD $1000 TO YOUR SALARY
JOB
CONGRATULATIONS! YOU'VE BEEN PROMOTED TO WAITER $10,000/YR
1 YEAR
VOCATIONAL
YOU FLUNKED YOUR COURSE GO BACK TO BEGINNING OF VOCATIONAL TRAINING
COLLEGE →
YOU FLUNKED BIOLOGY MOVE BACK 1 YEAR
CLOTHING BILLS PAY $200 PER FAMILY MEMBER
ENGINEER $20,000 INTERVIEW 1-2 BAD 3-6 GOOD
4 YEARS
MEDICAL/DENTAL BILLS PAY $100 PER FAMILY MEMBER
3 YEARS
YOU MAKE A BAD DECISION. YOU LOSE EVERYTHING. GO BACK TO WELFARE
WELFARE
WELFARE FRAUD. GO BACK TO ★ BEGINNING OF WELFARE.
ROLL: 1-5 WELFARE 6 VOCATIONAL TRAINING
WELFARE FRAUD. GO BACK TO ★
WELFARE FRAUD. GO BACK TO ★
YOU LOSE YOUR FOOD STAMPS. MOVE BACK 3 SPACES
YOU HAVE A STRAIGHT 'A' AVERAGE. MOVE AHEAD 3 SQUARES
TRAINING
1 YEAR
WELFARE BENEFITS
• MEDICAID
• CASH $4,000/YR
• FOOD STAMPS $2,000/YR
JOB DISHWASHER $7,000/YR
WELFARE
START
1. COLLECT $1000
2. ROLL FOR NBHD
1-5 HIGH CRIME
6 LOW CRIME
3. ROLL FOR WELFARE 1-3 JOB 4-6
STOP & ROLL 1-4 WELFARE 5-6 VOCATIONAL TRAINING
STOP & ROLL 1-5 WELFARE 6 COLLEGE
YEAR END
1 YEAR
STOP & ROLL 1-4 PAY $4000/YR 5-6 FULL SCHOLARSHIP
STOP & ROLL 1-4 PART TIME JOB $3,500/YR 5-6 NO JOB
COLLEGE
WELFARE
BABY?
STOP YEAR END
2 YEARS
BABY?
STOP YEAR END
5 YEARS
CLOTHING COST $200 PER FAMILY MEMBER
SUCCESS 1ST ONE COLLECT $1,000
LEGEND:
STOP YEAR END - FAMILY MUST DO THEIR ACCOUNTING
BABY? - YES - PAY $500 HOSPITAL BILLS
NO - PAY $200 FOR FAMILY PLANNING
(YOU ONLY HAVE TO PASS THIS SQUARE!)
- PICK A CHANCE CARD

Figure 1: The Gameboard

Figure 2: Sample Accounting Chart

1987

ITEM	CREDITS	EXPENSES	BALANCE
Start game	$1000		$1000
Salary	$7000		$8000
Rent		$3000	$5000
Food		$ 2500	$2500
TV		$800	$1700
Bank		*$1000	$700

1988

ITEM	CREDITS	EXPENSES	BALANCE
Salary	$10,000		$10,700
Rent		$3000	$7700
		$2500	$5200
Interest	$100		$5300
Game prize	$100		$5400
Used car		$4000	$1400
Bank		*$1000	$400

*Deposited into bank CD account

Figure 3: Fixed Expenses Chart

RENT	Years 1 & 2	Years 3 & 4	Year 5
High crime rate neighborhood	$3000	$3500	$4000
Low crime rate neighborhood	$4200	$4700	$5200

FOOD	
3-person family	$2500 per year
4-person family	$3000 per year
5-person family	$3500 per year
6-person family	$4000 per year

Note: The neighborhood will be significant during the game if the players' house is robbed.

Figure 4: Sample Items for the Optional Purchases Board

This poster should have dozens of pictures of items for sale.
Refugees may buy these at any time during the game.

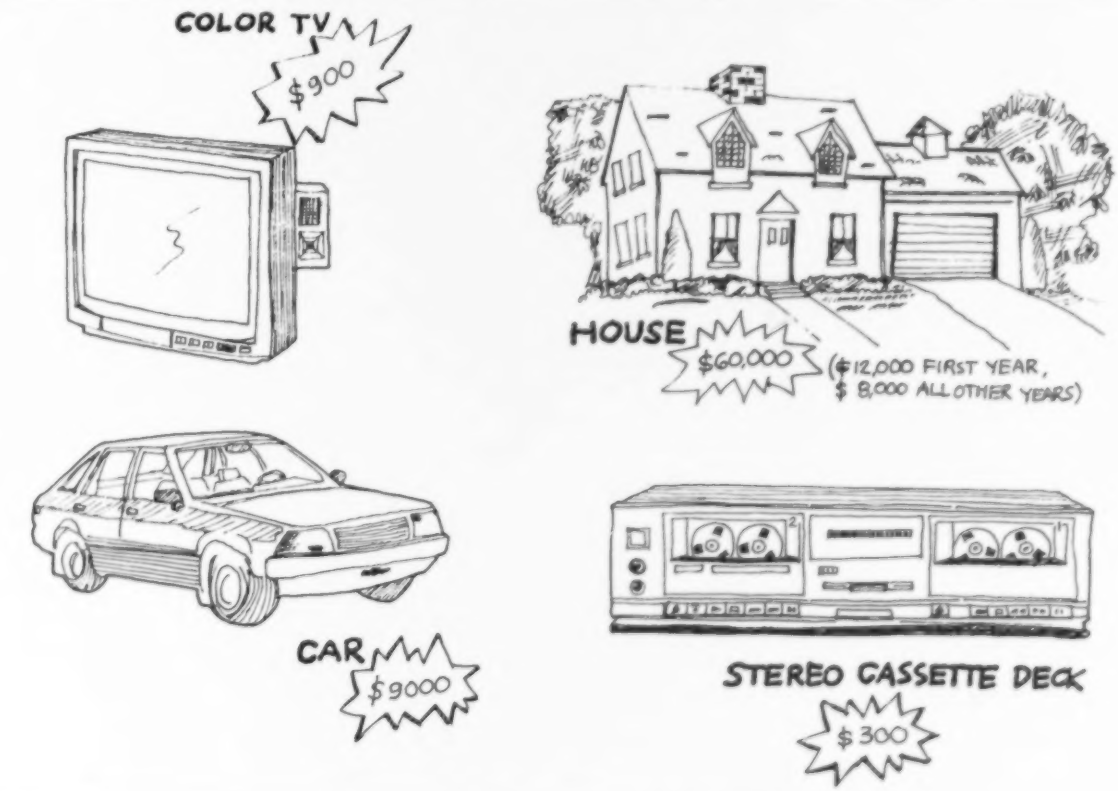


Figure 5: Sample Banker's Accounting Chart

FAMILY ONE		FAMILY TWO	
Year	**Total Amount**	**Year**	**Total Amount**
1987		**1987**	
deposit $3000	$3000	deposit $1000	$1000
interest paid	$300	interest paid	$100
1988		**1988**	
deposit $2000	$5000	withdraw $1000	-0-
interest paid	$500		
1989		**1989**	
deposit $4000	$9000	loan $1000	– $1000
interest paid	$900		

Figure 6: Sample Chance Cards

You wake up one morning to find that your bicycle is missing. If you live in a high-crime neighborhood, someone stole it: Pay bank $200. If you live in a low-crime neighborhood, you misplaced it: Move ahead one space.

Your boss is angry because you aren't getting along with your co-workers. Name two ways you can improve your situation.
CAN ANSWER: Keep your job.
CAN'T ANSWER: Move back to last job opening and reapply.

Your electric bills have been very high. Name two ways to lower your electric bill.
CAN ANSWER: Pay bank $100.
CAN'T ANSWER: Pay bank $500.

Do you want to play the lottery? If no, do nothing. If yes: pick three numbers from 1-6. Roll any combination of the three numbers and win $1000 from the bank. If you don't roll all three numbers in three tries, lose $200.

Your spouse has an accident. What is the emergency telephone number?
CAN ANSWER: Move ahead one square.
CAN'T ANSWER: Move back one square.

You receive a credit card application in the mail. Name two disadvantages of owning one.
CAN ANSWER: Collect $200.
CAN'T ANSWER: Do nothing.

Income tax time! Pay according to how many babies you've had so far:
1 = $500
2 = $200
3+ = No payment.

James "Jamie" Fouss has been a CO supervisor at the PRPC since 1985. Previously, he was a volunteer job developer in Colorado Springs, and served as a Peace Corps volunteer in Western Samoa. Fouss holas a BA in anthropology from the University of Colorado and is a Master's candidate at the School for International Training in Brattleboro, Vermont.

"On the Corner of Hmong Street and Mien Avenue": Using Student-Generated Maps

Christopher B. Reznich
Phanat Nikhom Refugee Camp

English teachers continually seek ways students can use newly-introduced lesson content, since it is only through use that language is acquired and becomes part of a person. In the ESL classroom, "student-generated content," i.e., language content elicited from the students themselves, is a major objective of the student-centered classroom. One useful technique for fostering student use of language is related to directions and map reading. I have found this exercise to be a successful one in allowing learners to take greater control of their learning.

A student-generated map is one for which students supply the street names, buildings, houses, shopping centers, parks, banks, hospitals, and libraries. This information is then organized into a visual aid for promoting language practice and conversation.

How do teachers use a student-generated map? An appropriate time to use this technique is after initial work on giving simple directions using prepositions of location. Students sit in a circle. The only materials required are one or two sheets of newsprint, a marker, and a set of colored rods. The teacher takes a rod and says, "This is a school," placing the rod on the paper. Students, with a little help if necessary, then identify their own buildings and place them on the paper. The teacher can take another rod and identify it as a park or recreation center, for example, cueing students to use as wide a vocabulary as possible. It may also be useful to have individual students repeat the identification of buildings or places on the paper as additional rods are laid down. A location question, such as "Where is the hospital?", may be added during this first step of identification.

After all the students have contributed at least one building or place, the teacher uses a magic marker to draw in streets among the buildings. It may be necessary to straighten out the configuration slightly by adjusting a rod here or there. Once the streets have been drawn in, the students can name them. Frequently, students will use class members' names for this, creating an "Our Town." When all the streets have been named, the map is ready for use. One possible sequence of activities would be to review the prepositions of location:

"The bank is in front of the hotel."

"The church is behind the school."

This can be followed by simple directional exchanges:

"Where is Lee's house?"

"It's on the corner of Hmong Street and Mien Avenue."

"How do I get to the Post Office?"

"Walk two blocks to Vang Street. Turn left. It's on the corner."

The class could then progress to freer communication, in which students refer to the map to ask each other questions of their own. At first, reluctant students may need prompting. The teacher can hold up a card with a question mark on it, cueing students to ask each other questions. I have found that students invariably "pick up the ball and run with it" when this technique is used. When students become comfortable with asking and answering questions among themselves, some of the language used in the exchanges can become quite complicated.

The activity can be varied to suit individual classes. At higher levels, each student can take more than one rod, thus increasing the number of buildings or places to be used on the map. Furthermore, the teacher, when drawing in the lines to form the map, can include features common to U.S. city maps such as a traffic circle, an expressway, or boulevards. At the lower levels, straight lines and fewer rods can be used to limit the amount of content. The teacher may also need to take a more direct role in encouraging students to speak.

The most logical means of training teachers to use this technique is demonstrating it. I've found that student-generated maps are especially effective for minimizing teacher talk and maximizing student participation in the classroom, so trainings often involve discussions of student-centered learning, student control of lesson content, and other themes important to humanistic educators. Because the students sit in a circle, their attention is focused on the map and themselves, and away from the teacher. The teacher can concentrate on each student as he or she speaks, noting areas requiring further practice, and students' needs for new vocabulary or structures. During training, one may also point out the benefit of having students determine what they will talk about. Personalization of the content of learning is a powerful motivator. There are very few students who do not respond to a learning situation in which they perceive a part of themselves as part of the content of instruction.

If ESL teachers give their students something to talk about, and if the students see a part of themselves as a part of what they learn, then teachers have accomplished much toward creating the conditions for students to work successfully at acquiring their new language.

Christopher B. Reznich has been a staff member of the Overseas Refugee Training Program since 1980. On Galang, Indonesia, he was an ESL supervisor and teacher trainer. At Phanat Nikhom Refugee Camp in Thailand, he has been an ESL supervisor, materials developer, and, most recently, the documentation specialist in the Staff Development Office. Reznich has taught English in Mexico and, as a Peace Corps Volunteer, in Chad. He is the author of Teaching Teachers: An Introduction to Supervision and Teacher Training. *He holds an MAT in ESL from the School for International Training in Brattleboro, Vermont.*

That First Day: The Saga of a New Teacher

Eugene Labiak
Phanat Nikhom Refugee Camp

It was the first day of class. Teachers scurried around to collect their materials and get to their classrooms on time. Many were new teachers, as I was, hired for Cycle 58, the largest cycle of refugee students (2,700) in the history of Phanat Nikhom Refugee Camp. I'm a teacher in the Preparation for American Secondary Schools (PASS) program.

As I walked through the quads to my homeroom, I looked around, thinking how different this was from my other first days of teaching—no air conditioned buildings with lounges and cafeterias, no glass windows or tile floors, nothing familiar. The camp was almost desert-like, with a scattering of scrub and dry grass, the small bamboo classrooms like quartets of bungalows on a beach with no ocean. Gutters were carved into the ground along the sides of the road to catch the monsoon rain, before it could flood the camp. I walked past people of several different ethnic groups, past women with children on their backs, carrying pails of water or plastic bags from the market.

The class bell hadn't rung yet. I had a little time before my homeroom session began, so I sat down, wiped the sweat from my forehead, and reflected on what had happened the day before. Although there had been no classes yesterday, we'd been instructed to take our students on a tour of the camp. I had missed the first few days of pre-service training, and the camp was still foreign territory to me. But I had dutifully assembled my class, had them get their ID pictures taken, and started them on our journey.

The buildings in camp are designated by an alphanumeric system (e.g., the PASS principal's office is in "A39"). It struck me, as we set out, that all these square structures were so strikingly similar that distinctive landmarks would be hard to come by. If the numbers were removed, there would be no telling one building from another.

I didn't know where I was going. I wondered about the other new teachers—there were over two hundred of us. Were they as lost as I? I didn't see anyone I knew. We must not be on the right scheduled tour. I noticed a few strangers walking the same road and, as casually as I could with 15 teenagers in tow, tried to ask directions. They didn't know any more than I did.

My students must have noticed, as I had, that we were going around in circles, and it wasn't long before they decided among themselves—bless their souls—that they would take me on a tour of the camp. They were newcomers too, most having arrived only a few days before from Ban Vinai, a Hmong refugee camp in northeastern Thailand. But they'd had time to see the sights, and now they were intent on sharing these sights with me. As they led me around, they seemed to enjoy their role, more than a teacher might wish. We went from building to building and finally made it back to square one. Everyone was laughing and talking, and I realized that at some point along the way, we had all become friends. We were in this together. I didn't mind that I'd gotten us a little lost. Activities were supposed to be student-centered, right? My very first activity, the camp tour, had been exactly that.

But a trip around the camp is different from a class. Although this was only my homeroom group, and I would not actually be teaching them, I wondered if the rapport so easily established outside the classroom could continue, once we were inside. I thought about my own high school in the U.S. I tried to picture my students here getting on a school bus, finding a friend to sit with in the cafeteria, cheering at pep rallies and football games, and going to proms. I thought about peer pressure, fashions, music, parties, and the decisions they'd have to make. It was a little overwhelming. How could I hope to help prepare them? Language was only the beginning.

The bell sounded. I got up, went to my classroom, pushed open the bamboo door, and stepped inside. I hoped it wouldn't take long before I felt at home in this classroom . . . before it didn't all seem so strange.

I stood in front of my "tour group" of the day before—they were all there, the boys dressed in pants, tee-shirts, and thongs. The girls were a little more traditional in sarongs and blouses, with their long hair tied up in clips. Suddenly, something struck me as peculiar. I looked a little closer. One of the boys was wearing lipstick! "I like it," he explained. It wasn't doing any harm that he wore lipstick; nobody else seemed to mind or to find it strange. Under other circumstances, I might just have let it go, chalking it up to some kind of teenage experimentation. But here, I felt an unexpected sense of responsibility. I asked him if he would remove it. He did, smiling. Life in the camp was different. Students in this class might not react at all to something that seemed unusual. But I couldn't get American high schools out of my mind.

I smiled at the whole class. "Good morning," I said cheerfully. "Good afternoon," some replied. Right. It was after one o'clock. "Of course," I said, "good afternoon." I asked if anyone remembered my name from the day before. Nobody did. I wrote it on the board. I turned around to blank faces, and asked them to read my name. Some tried. I told them my name and asked them to repeat it. Again, only a few responded. I wanted to involve everyone, so I smiled once again and greeted them in Thai, "Sawasdee krap." But there was still a group of students who kept their eyes fixed beyond me, staring at the fan as it spun lazily around.

I knew I couldn't spend too much time on this, because I had to take attendance. I looked down at the list and began to call off the names to the best of my ability: "Nuia, Xiong, Xee, Fang, Nou. . . ." This livened them up considerably. "That's you!" one called in his native language, pointing to another. "No, not me! It must be him!" The girls were giggling, and the boys were laughing out loud.

Needless to say, this was not going exactly as I'd hoped. I thought back to our pre-service training. Had there been anything to prepare me for this type of thing? I knew from experience that the first few days of class are all-important. The thought that came to me was not of pre-service, but of my first bus trip from the town of Phanat Nikhom to the camp. I'd sat and watched for almost half an hour, as the bus wound down a one-and-a-half lane road of two-way traffic. The bus was constantly maneuvering around various obstacles: bicyclists, buffaloes, etc. I was suddenly feeling like that bus, and some of the obstacles encountered those first few days of class were not so easy to get around.

We have our expectations as teachers, and the students have theirs. I had taught before, both in the U.S. and in Thailand, but somehow this was different. Perhaps it was the sense of responsibility that I'd felt earlier, the responsibility as a PASS teacher to try to ease, as much as possible, the burden of adjustment for these kids. Adjustment—that was the key. They would have to adjust, and so would I. Adjustment takes time. Our time was limited. The bell rang, and my students rose from their seats, just as they would six months from now at the end of a class in a U.S. high school. I cringed.

Three months later, as I walked into that same homeroom one afternoon, I found the students hanging pictures on the walls, crossing off the date on the calendar, and speaking to each other in English. Memories of that first day came back to me. The blank looks were gone. We knew each other's names, and the shy giggling had disappeared. They were teenagers pretty much like any other teenagers, and I was no longer worried. It was not hard to picture each one of them making his or her own way around any high school in the U.S., finding friends, and sharing the trials and triumphs of teenage life with peers.

It was tempting to conclude that they had undergone some miraculous transformation. Perhaps, to a certain extent, they had. But they were not alone. I had changed also, and had come to think of them not only as students, but as kids with different senses of humor, individual dreams, and ambitions.

One of the nicest things about first days is that you only have to go through them once. The second day is easier. The bus ride to camp was now an everyday run, hardly worthy of notice. I remembered telling myself on that first day, after my homeroom class had left, that if things got any worse, I'd just invite the class on another tour of the camp.

But such an activity was never necessary. The adjustments we had to make were relatively painless and, indeed, often amusing. Just as the leadership role in our trip around camp had been shared, so had that role in the classroom, again and again. I believe we had all come to think of ourselves as fully capable, willing, and licensed "tour guides."

Eugene Labiak has been an American Studies instructor in the Preparation for American Secondary Schools program at Phanat Nikhom Refugee Camp since March 1987. As a Rotary Club scholarship winner, Labiak spent four years in Thailand studying the Thai language. He has also taught English in a Thai primary school in Chonburi, a city near Phanat Nikhom.

From War to Resettlement: A History Training

J. Frank Edgerton
Phanat Nikhom Refugee Camp

Catchy title, right? But how to explain 40 years of Southeast Asian conflict, its effects on refugees, and the implications for their resettlement in the U.S. in four hours? We had no idea. Teachers at the Phanat Nikhom Refugee Camp in Thailand had asked our Staff Development Office to conduct this training, and after talking it over, we decided to give it a shot.

Actually, we didn't "talk it over"—we agonized for about a week. Was there really a need? Well, teachers had said they needed some training in history, both Southeast Asian and American. They said they wanted to understand American attitudes toward the conflicts in Indochina and how these attitudes might affect refugees resettling in the U.S. They also wanted information on the world refugee situation.

We briefly considered making the training very timely, something on the Iran-Contra debacle and its effects on refugees from Central America. But like other folks, we could only guess at who knew what and when, so that idea was out. We were at a loss. So much information in such a short period of time! We wondered if it would make any sense, or if it would just be too overwhelming. So the plan was to present the war in the first training and follow up with attitudes toward refugees a couple of weeks later.

If we tried it, would there be enough trainers willing to put their history knowledge to the test? A quick poll revealed that there were. In fact, every one of the trainers in the Staff Development Office was interested. The project was becoming exciting. We started to throw around ideas and checked our resources. Between the office library and personal collections, we had plenty of material.

We had appropriate video material for the second training, but how could we make Part One, the history lesson, interesting? Get experiential, we thought. Have the teachers crawl on their stomachs through mud and tall grass. Give them a feel for the life of a soldier. After all, this was war—where it all begins. Let's see, we would need M-16s, fatigues, boots, helmets, rockets bursting in air. But there were time constraints to consider. This was to be a two-hour training. We couldn't get too carried away. A lecture, perhaps? We thought about past training experiences. The lecture approach was clearly not among teachers' top ten favorite training techniques. The fatigues and helmets began to look better.

"Let's turn it into a game!" someone shouted, and within minutes the planning session turned raucous. Our coordinator finally stepped in and got us under control. Vanna White (a popular U.S. TV personality) would not be an appropriate consultant, we were told. But we still agreed that a game was the way to tackle this unwieldy training topic. Teachers would not feel threatened by the massive amounts of information, the atmosphere would be competitive but relaxed, and, if we set it up right, a great deal would be learned about the Indochinese conflict, its roots, and its effects on refugees.

But transforming a good idea into a finished training session ready for the public is no small feat.

"When in doubt," we say, "get out the newsprint." We got out the newsprint, covered a wall with it, and began to brainstorm. Each year from 1945 to 1987 was put on a timeline across the top—a large number of years, we realized.

Down the left side of the newsprint, we wrote *Vietnam, Cambodia, Laos, Thailand,* and *United States*. But the teachers had asked for a global overview—what about the rest of the world? We'd have to raise the ceiling or lower the floor. We compromised, and at the bottom of the newsprint, we squeezed in a sixth category, *Elsewhere*. This was beginning to look like the framework for a giant grid.

A day later, we began pencilling historical facts into the 258 squares—events for each geographical area, year by year. Then we started editing, keeping only what was most relevant to the refugee situation today.

At last, we looked at the completed grid on the wall and felt that most of the work was done. All that was left to do was to transfer the information to

cards that could be taped onto a blank timeline grid on the training room wall.

Wait a minute. Did I say, "the training room wall"? Make that "two training room walls"; we would be training two groups at the same time. Did I say, "all that was left to do"? Getting those cards written took gallons of coffee and hours of overtime for the full training staff, a couple of ESL supervisors, our coordinator, and the newsletter editor. Then we had to pull 36 of the cards, make eight duplicate sets of them, and develop 36 good questions that those cards would answer.

Playing the Game

The next morning, a bit bleary but excited, we began the training. After explaining the rules of the game and the purpose of the activity, we divided the teachers into teams of five or six, assigning a leader to each. We handed out identical sets of 36 answer cards color-coded for each team. When we sent everyone to the timeline grid to inspect the wall of information, they noticed that some of the squares on the grid were blank—places for the facts on the team's answer cards.

The gong sounded, and the moderator cried, "Let the game begin!" The first question was for Team Number One:

"In 1945, the U.S. dropped two atomic bombs on Japan. What event in Vietnam in that same year was of particular concern to America?"

The team mulled it over, desperately glancing from their answer cards to the information wall. Finally, the team leader covered the "Vietnam—1945" blank with a yellow answer card, "Direct aid was provided, and training was to be given to the South Vietnamese Army."

Asked if they agreed, Team Number Two said they did. Team Number Three, however, did not agree; they challenged the first team's answer, and put up one of their green answer cards, "First American military casualty in Vietnam." Correct! Team Number Three's card remained on the wall, and Team Number One retrieved their first guess for use later on. The next question was addressed to Team Number Two:

"In 1945, Seni Pramoj became Prime Minister. What organization had he led in World War II?"

Moans and groans echoed from the competing teams as Team Number Two confidently placed the correct answer (The Free Thai Movement) in the square at the "Thailand—1945" coordinate. Pink was on the board!

The game continued in this way until the original black-and-white grid was blooming with colored answer cards. A few participants tried to win extra credit for their teams by telling historical anecdotes, but none was awarded.

At the end, when we counted the cards of each color to determine the winner, there was a tie. We were ready with tie-breaker questions, though, and when both teams correctly identified Saloth Sar (Pol Pot), we asked which Cambodian leader's name was spelled the same backwards and forwards. Only one team got that one (Lon Nol), and we had a winner.

At the end of the game, the facilitators asked questions to highlight particularly important facts that would otherwise have been lost in the excitement. There was also time for discussion and clarification of events on the timeline. All in all, we felt we had done fairly well at meeting our objectives. We had identified and discussed the basic historical causes of conflicts in Indochina, we had discussed why these conflicts have forced large numbers of people to seek refuge outside their homelands, and we had prepared the teachers for the next session, which would deal with U.S. attitudes toward refugees and the conflicts in Indochina. And we had remembered to bring a prize for the winners—we knew they'd ask for one.

J. Frank Edgerton has been a trainer with the Staff Development Office at Phanat Nikhom Refugee Camp since April 1986. Previously, he was a Work Orientation supervisor at the Galang Refugee Processing Center in Indonesia, and a Peace Corps volunteer in Benin. Edgerton is a candidate for a Master's degree in training from the School for International Training in Brattleboro, Vermont. He holds Bachelor's degrees in analytical management and in video production from the U.S. Naval Academy and Sierra Nevada College, respectively.

Bureaucratic Bingo: A Simulation in Cultural Orientation

Stephen Alcantara and CO Team
Philippine Refugee Processing Center

Resettlement workers in the U.S. have reported that Indochinese refugees do not have a clear idea of how to deal with community services. In particular, refugees are baffled by the many rules, the number of services, and the frustrations that come with dealing with bureaucracy. How, resettlement workers ask, can this picture be made real to the refugees before they resettle in the U.S.? In the Cultural Orientation (CO) program at the Philippine Refugee Processing Center (PRPC), there is an activity that addresses this question—Bureaucratic Bingo.

Bureaucratic Bingo ("BB") is a learning exercise that simulates for refugee students the experience of dealing with social services offices in the U.S. This exercise exposes students to typical problem situations they might face in the U.S. and gives them the opportunities to use problem-solving and decision-making skills to complete practical tasks. The discussion that follows a BB simulation provides an opportunity to examine students' beliefs, values, and attitudes regarding the topics being presented, as well as their feelings about the experience. This follow-up discussion is also the point at which refugees' misperceptions are corrected and their expectations readjusted. Because it is an experience-based learning exercise, the lesson's impact on students is greater than if the topics had been approached some other way. During the week before BB is used, classes discuss citizens' rights and responsibilities, American laws, and dealing with the police. A simulation like BB has the advantage of placing the student in a situation where he must make a decision and implement it.

The objectives of BB are (1) to help students understand what it is like to deal with public servants in various situations they may encounter when visiting offices in the U.S., (2) to elicit the students' attitudes, beliefs, and perceptions about visiting these offices, and (3) to help students devise a plan to minimize "red tape" before visiting the offices.

Simulation Introduction

Bureaucratic Bingo is conducted during the third of the 12 weeks of CO classes. To begin the activity, the students are told that they are in the U.S., and that one day while shopping, they lost their wallet or purse that contained their I-94, social security card, driver's license, five checks, $20 in cash, and $100 in food stamps. The objective is to replace the lost items. The students need to note which places they must visit in order to replace the items, and then decide which office to visit first. The offices are the local voluntary agency (volag), the Social Security Office, Department of Motor Vehicles, Bank of America, the welfare office, and the police station. Classrooms are used as offices, and the teachers play the role of the office workers. Unless a student brings a translator (an assistant teacher or high-level student), the office workers and students must deal directly with one another in English.

A Variation

In the first implementation of BB, students trooped first to the police station, believing that a police recommendation would help them in other offices. Most students also assumed that the police themselves would help find the lost items. After several more implementations of BB, teachers noted in the follow-up discussions that students' assumptions about the police were not being fully examined. To remedy the situation, teachers changed the loss to a robbery:

> You are visiting your friend at night, and at about midnight you decide to go home. Your apartment is just a few blocks away. While you're walking, someone suddenly approaches you from behind and pokes something into your back. The person says, "Don't turn around. Now give me your money." You are too scared to move, so the man pokes you harder and says, "I'm going to kill you if you don't hand over your money." You take your

wallet out of your back pocket and hand it to the man, without turning around. The man says, "Start walking and don't look back." When you reach your apartment, you take a quick look back, but no one's there. Inside your wallet was an I-94, a social security card. . . .

This variation of BB adds to the original objectives that of eliciting students' beliefs about dealing with the police and making clear to them the most common attitudes in the U.S., and why Americans relate to police as they do. This version was used in classes for a recent group of refugees at the PRPC. In most ways, it was like the same Bureaucratic Bingo. The same offices were there, ready for the onslaught of refugees whose wallet or purse was just stolen. But there was more focus on the role of the police in a U.S. community.

After listening to the simulation introduction, about half of the students headed directly for the police station. Most of the others went to the volag office, and a few went to the bank to report the loss of their checks. Several of the students seemed to be just observing the proceedings, but eventually a few stopped those who had finished their transactions with office workers and asked for information or advice. Others just sat around at the police station or at the volag office looking a bit confused or afraid. Although these students seemed to be waiting their turn, by the end of the session they still had not approached a single office worker.

Beliefs Slow to Change

As the "game" progressed, several students became impatient waiting at one office and left to go to another one. Some individuals had to transact their business with one office worker several times before procuring their documents. Of the dozen or so students who were able to speak to the police, only three reported the hold-up. The others claimed to the interviewing officer that they had merely *lost* their wallet or purse. Of the three students who reported the hold-up, only one told the police what actually happened. The other two reported incidents that never took place. One student said he was riding a bicycle when three hold-up men dressed in police uniforms stopped him, frisked him, and took his wallet; the other student reported that he fought a hold-up man who was rather heavy-set.

The discussion following this implementation revealed that these Vietnamese refugees held interesting beliefs about transacting business in a U.S. bureaucracy. Refugees were asked what office they went to first, and why. Those who went first to the volag office gave no particular reason. They reported that it had been a good choice, however, since this office replaced their I-94s, which they found were required by other offices, such as Social Security and Welfare. Those who went to the bank first had been worried that their checks might be picked up and used.

At the Police Station

Most of the students who went to the police station first said they believed they would be able to get a recommendation from the police that would facilitate replacing the items they lost. "That's how we do it in Vietnam," they explained. A few said they went to the police first because "maybe they can find my wallet." One or two believed that the police would be able to replace all the lost items right away.

When the students were asked if they had told the policeman that their wallet was stolen, they all said yes. Obviously, only three were telling the truth, but the fact that their answer was in the affirmative may imply that they were *aware* that incidents of that nature should be reported. When the teacher informed the students that she had been told by the police officer that only three had reported the crime, the students chuckled. Finally they said, "What's the point of reporting the hold-up? The police will never find the wallet." One explanation for this attitude is that because of their experiences in their native country, refugee students believe it futile to report such incidents. Perhaps policemen there were known not to return to the owner any stolen items found, or even to bother looking for them.

From the instructor, students learned that the non-reporting of a crime could have negative consequences they had not been aware of. Since there is a robber on the loose, others—refugees included—could be victimized, the situation could worsen, and more serious crimes might be committed against the refugees. The robber would benefit from the refugees' reluctance to "get involved." Recent reports from resettlement workers indicate that refugees hesitate or fail to report crimes and acts of harassment committed against them because of misconceptions and fears regarding the police. According to *Information Update No. 3* (Center for Applied Linguistics 1985), "Refugees frequently do not report acts of violence because of language difficulties and fear of the police" (p. 1).

The teacher stressed certain American attitudes regarding the reporting of crimes to the police: (1) that a crime *should* be reported in the U.S., since there is a possibility the criminal may be identified, apprehended, and prevented from committing another crime; (2) that it is their responsibility to

themselves and to other people (i.e., a direct result of reporting a crime may be that the police will increase patrol in an area where a crime is committed); and (3) when a crime is reported, the chances that the police will apprehend the criminal and/or find the stolen property are greater. It was stressed, however, that even if a crime is reported, this does not necessarily mean the police will do everything in their power to look for the stolen property, especially if it is something as small as a wallet.

The two students who changed their stories when reporting the hold-up were asked why they hadn't told the officer what actually happened. One of them said, "The robbery is not believable. No one comes from behind to stick a gun at your back." He also said he would never just hand over his wallet; the robber would have to fight him for it. The teacher reminded them that the hold-up man may have been carrying a gun, and that if the student attempted to use kung fu, he should remember that a bullet travels faster than his foot. Perhaps students' reluctance to accept the presented story could be overcome if the story is presented as happening to a fictitious "Mr. Nguyen," a recent arrival to the U.S.

The students were asked what might happen if they didn't tell the police what actually took place. They answered, "The police might investigate and find out that you are a liar." The teacher added that the police would never be able to find the criminal if the details given to them are inaccurate or untrue.

The students who had not approached even one office worker were asked why they had not participated. Some replied that they had felt frustrated with the long lines. Others said they were afraid that they would be unable to answer the office workers' questions, or would say the wrong things. Older non-participants said that their children, spouses, or relatives would take care of these tasks for them anyway, so they wouldn't have to bother. The teacher replied that it is important to learn to do things oneself and to be able to seek and use assistance from those who can help.

At the Other Offices

In the second part of the discussion, teachers asked the students what other problems they encountered when visiting the offices. One difficulty was the long lines and crowded offices, especially at the police station, the volag office, and the Social Security Office. Those students who became impatient at one office and went to other offices discovered that they had to go back to the first office, because they hadn't picked up the necessary documents. Hence, not only did they waste their time and the time of the office worker, but there was also wasted effort.

There were many problems with communicating in English. Only at the volag office did students find a translator. Some tried their best to communicate —the exchanges were often arduous and lengthy—but they said that when they couldn't express what they wanted in English, some office workers became impatient and told them to go get a translator.

Students had a lot to say about the office workers, describing them as "surly," "impatient," and "rude" people who "shouted a lot," "made us go back and forth," and "acted [as if they were] superior to us." Asked why office workers in the U.S. might behave that way sometimes, they gave the following answers:

"Maybe the office worker is tired."

"Maybe she's very busy, and when we cannot speak English well or we don't have the necessary documents, we waste her time, so she gets angry."

"Maybe it's racial discrimination."

"Maybe they don't like their jobs because it is very boring."

Lack of adequate English language skills caused additional problems. When students complained that they didn't understand the English used on some of the forms, the teacher pointed out that the actual forms are even more complicated. Sometimes students weren't sure where to go to get certain documents (i.e., a few went to the Bank of America asking for a driver's license). In general, the students' behavior and comments reflected that they had learned what dealing with office workers in the U.S. may be like and that they understood the reasons for some of the problems.

Problem-Solving

Finally, the teacher asked students to devise a plan to minimize the problems they experienced during Bureaucratic Bingo. The students' responses were: (1) Find out which IDs an office issues; (2) find out what papers or forms of ID are needed by each office to make a transaction; (3) bring a translator to help communicate with office workers and fill out forms. When the students were asked what they would do about the long lines and the unfriendly or unhelpful office workers, they said they could try to go early, but that they could do nothing more but be patient and understanding.

One student said that they should be careful with their IDs and papers in the first place and not lose them. The teacher suggested that instead of carrying their I-94 with them, they could make photocopies

and leave the original at home. Another suggestion was not to carry large amounts of money or food stamps in wallets or purse.

This activity provided a good opportunity to make students aware of the realities of dealing with U.S. bureaucracies and helped them to examine their own beliefs and attitudes in dealing with public service providers. Of value, too, were the skills identified as useful in dealing successfully with such a situation. All in all, the students felt they learned some important things from the exercise.

References

Center for Applied Linguistics. (1985). Cultural adjustment. *Information update: Questions and answers about refugee resettlement in the U.S.*, 3, 1–3.

The authors are all in the Cultural Orientation (CO) component at the Philippine Refugee Processing Center at Bataan.

Left to right: ***Stephen Alcantara****, supervisor, and* ***Irene Laureta*** *and* ***Ma. Teresa Mangubat****, teachers.*

Not pictured: ***Carmina Pearl Bengson*** *and* ***Jo-Anna Rose Manikan****, teachers.*

Refugee Poets in the Low-Level ESL Class

Susan Togle and Team
Philippine Refugee Processing Center

One doesn't have to be a poet to appreciate poetry or to share this appreciation with students in an ESL class. The idea of using poetry in teaching ESL to U.S.-bound Indochinese refugees was a result of our quest for effective classroom practices, and it proved to be a rewarding language event for the students.

Several theorists and educators support the use of poetry in the ESL classroom. Mary Ann Christison (1982) notes that poetry can improve students' reading skills, develop vocabulary, and nourish a love for sounds and words. Thus, it helps provide a firm foundation on which to build more advanced language skills later on. She notes that even lower-level students can read, enjoy, or write short poems in their new language.

Jerome Gram (1969) also contends that poetry belongs in the classroom:

> Unlike a novel or a play or a story, [a short poem] presents itself on the page in bite size—encouragingly compact and accessible—a manifestly possible task. . . . And at the same time, the density of meaning and possibility in a word or a line of poetry yields ample and varied material for study. (p. 22)

Our team of A/B-level ESL teachers at the Philippine Refugee Processing Center (PRPC) used poetry writing to enhance our adult refugee students' acquisition of English. There were nine classes of about 15 students each. About half were Vietnamese, and, aside from one or two Khmer, the rest were Lao. Their ages ranged from 25 to 55.

The students were introduced to poetry through picture description. After looking at a photograph of a familiar place in camp, students were asked to describe it—to write what they saw in the picture and how they felt about it. The students had only a small vocabulary, and their knowledge of grammar or syntax was even smaller. But teachers encouraged them to try to express themselves in writing, even if the grammar was not always correct. The result of this exercise was not poetry, but prose.

A simple poem was then presented with an accompanying photograph, and students offered their individual responses and interpretations. They were then able to see the difference between prose and poetry by comparing the structures and noting the presence of rhymes as teachers introduced the concept of "same sound" words.

As they began writing poems, feelings started to pour out. New words emerged as they looked through dictionaries for words that rhymed with those they had written. When haiku was introduced, they found it difficult at first to think about the subject, find the right English words, and count syllables, all at the same time. However, when they understood that writing haiku poetry was not supposed to be merely a mathematical exercise, the words began to flow, more or less in the prescribed 5-7-5 syllable-per-line cadence.

Some students got so carried away that they composed multiple haikus.

When I see sunset
I remember my homeland
And my family.

How can I come back
See sunset again there
In my dear city.

PRPC
There are mountains there
Many trees and some flowers
It has many things.
And there are forests
So refreshing to one's eyes
I'm very happy.

One female student, the breadwinner in her family, wrote:

I want to buy food
Because I am so hungry
Where is the money?

Another student, who had spent 15 days lost at sea during his flight from Vietnam, wrote:

I come from Vietnam
On a boat very small
Windy, terrible.

After mastering the technicalities of haiku, students found it fairly easy to write cinquains, a 5-line form with a syllable-per-line formula of 2-4-6-8-2.

Sunset
Gleaming
Gleaming down slow.
It's very hot in camp.
The sun usually sleep late here.
Too hot.

My PRPC
My camp.
Small not too big.
When I go to U.S.
Never forget this memory.
Always.

Cinquain
I leave.
I want to leave!
Life is difficult!
Because the war is very bad!
I sad.

Throughout the poetry writing, teacher correction was minimal, but there was a lot of peer consultation and peer correction. Students not only learned the concepts of prose and poetry, but they also learned what syllables are through counting them for the haiku and cinquain. In addition, they practiced reading skills as they used their dictionaries and phrasebooks looking for the right word or the correct spelling. Of course, the teacher was on hand to offer assistance, but when a poem-writing contest was staged during the last week of classes, the students were on their own. They competed enthusiastically, and some even added drawings to their work.

Judging from the outcome of all the students' work at the end of the cycle, the team concluded that the use of poetry is an effective means of teaching ESL. Students' vocabulary grew and their reading skills were sharpened. Independent learning and self-expression were promoted, and seeing their literary works on display boosted students' confidence and morale. Refugee poets of the future, welcome to the literary circle of America!

References

Christison, Mary Ann. (1982). *English through poetry.* San Francisco: The Alemany Press.

Gram, Jerome. (1969). A poem is a personal thing. *English Teaching Forum,* 7(6), 21–22.

This article was written by a team of A/B-level ESL teachers and their supervisor at the Philippine Refugee Processing Center.

Front row, left to right: ***Maria Luisa Mundo, Susan Togle,*** *supervisor,* ***Erlinda Pascua,*** *and* ***Cecil Batungbacal.***

Back row, left to right: ***Abraham Quindara, Rosanna Esquivel,*** *and* ***Jose Antonio Moran.***

From Learning to Read to Reading to Learn: The Native Language Literacy Program

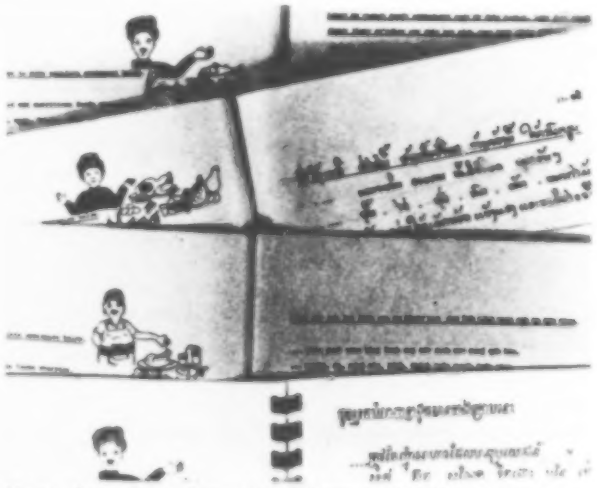
Jon Phillips
Phanat Nikhom Refugee Camp

It's the end of another day at the Phanat Nikhom Refugee Camp in Thailand. Dusk is falling as people go about their evening routines of bathing, preparing dinner, and relaxing after a long, hot day attending classes. In a short while, the tropical night will descend with a rush, and darkness will cover the camp.

But in many classrooms, lights are flickering on as dozens of refugee students, mostly women, file inside and sit down for an additional hour and a half of classes. They are students in Phanat Nikhom's Native Language Literacy (NLL) program, where up to 650 Hmong, Mien, Lao, and Khmer refugees receive 20 weeks (150 hours) of daily instruction in reading and writing their native languages.

The Native Language Literacy program was established in May 1982 by ESL supervisor Peter Loverde, who continued to develop all aspects of the program until December 1986. As part of the ESL component, the NLL program was begun in the belief that language learners with a grasp of reading and writing skills in their native language will find it easier to record and remember material that is presented in their ESL classes. Students who are literate in their native language have greater confidence that they can acquire a second language—they can use some of their NLL reading strategies in their ESL classes. Since its beginning, the main goal of the NLL program has been to help students make the transition from *learning to read* to *reading to learn.*

It is also hoped that the skills refugees gain in the NLL classes will contribute to their individual and cultural pride. By providing them with a means for written expression, NLL plays an important part in maintaining refugees' cultural identities and strengthening international ties between communities of the same ethnic group. Even refugees from pre-literate cultures benefit. Nyiajpov Lis, a Hmong refugee in Australia, has written two Hmong novels about life in Laos; and because of the increasing number of Hmong who are literate, his work is read



Pages from Peter Loverde's Literacy Health Manual *in English, Lao, Hmong, and Khmer.* Photo by Jeff Rey Villamora.

by Hmong around the world. He says he wrote the novels "because I would like the Hmong to have some sort of literature, and also to preserve Hmong traditions through storytelling."

Obviously, there are difficulties that these adult students must overcome as they approach literacy for the first time. Although they are working in their own languages and are orally proficient, some students may have no concept of sound-symbol correspondence or of looking at the symbols in a left-to-right, top-to-bottom sequence. A student may not know what a "word" is, or how it is represented on paper.

In the NLL classes, refugees develop a number of "word attack" skills, and come to understand that the context surrounding an unknown word will often give information as to its meaning. Since the students' native language writing systems are alphabetic (rather than pictographic), they learn that breaking a new word down into syllables can make the task of decoding easier. Students gradually come

to expect that content will be presented in a certain form. Most important, they learn that print will yield meaning.

NLL for Different Ethnic Groups

Tong Pao Vue, a Hmong man from the mountains of Laos, was raised in a farming community where there was no local school. Most of what he has learned in his life was taught orally by older adults in his village, where there was no need for reading or writing in daily life. The war in Laos forced Tong Pao and his family down from the mountains. Eventually, they escaped to Thailand. By the time they arrived in Phanat Nikhom Refugee Camp, Tong Pao was able to speak Hmong, Lao, Thai, and a little English. But he still couldn't read or write; so when the family was accepted for resettlement in the U.S., Tong Pao enrolled in NLL classes.

Tong Pao is typical of non-literate refugee students from pre-literate cultures or societies. Before the 1950s, there was no written script for the Hmong language, nor was there a need to develop one. As outsiders made more contact with the Hmong, though, they developed various writing systems to help them carry out their projects. Linguists, anthropologists, missionaries, and government representatives all needed a writing system to record and to communicate in the Hmong language. As a result, several competing systems were developed. Some used the Roman alphabet; others used the alphabets of the Thai and Lao.

The Hmong writing system taught in the NLL program is the most widely used today. Based on the pronunciation of the White Hmong group, the "Hmong Dawb," it provides students with a knowledge of the Roman alphabet. The sound-symbol correspondence in written Hmong differs from that of English. For example, the final letter of Hmong words does not signify a consonant or a vowel sound, but indicates the tone with which the word is to be pronounced.

Mien woman studying in NLL class. Photo by Katharine Isbell.

Mien refugees are also from pre-literate backgrounds. Originally from China, the Mien existed there as an independent hilltribe, isolated from the Chinese culture of the lowlands. As members of this group migrated to Vietnam, Laos, and Thailand, some of the religious leaders learned the Chinese writing system in order to preserve Mien religious traditions. However, when they fled from Laos to Thailand and began attending classes in the camps, it became clear that the Chinese script would be too difficult and impractical for most uses.

Most Mien refugees first arrived at the camps with no understanding of any writing system. A missionary group produced a Roman alphabet system for the Mien, but it was rejected as being "Christian," a system used merely for conveying information about that religion. Subsequently, resettled Mien refugee leaders in the U.S. began to talk about developing a script that would be appropriate for Mien people all over the world. They decided that the script would use the Roman alphabet, but that it would not be linked to any one political or religious group. They wanted the writing system to be easy to learn, teach, and use. They decided to devise their writing system themselves.

At a meeting in 1982, Mien leaders decided on sound-letter correspondences for their writing system, and they developed *Luh Mienh Tsiaaqv Dzangc*, a four-volume primer. Both the alphabet and the books have undergone several revisions, two of which were carried out by Sumeth Praserthsut, the Mien teacher-trainer in Phanat Nikhom's program. The Mien have not yet reached their goal of developing an international Mien alphabet which can be used for the various dialects in China, Laos, Thailand, and the U.S., but they have made significant progress in a very short time.

The situation of Lao and Khmer NLL students differs from that of the Mien and Hmong. There is a long written tradition in Laos and Cambodia, but the individuals enrolled in NLL classes have not learned to read and write. The Khmer and Lao languages are both written in non-Roman alphabets, using different forms of an Indic alphabet somewhat similar to Thai. Although the Khmer and Lao languages are not directly related (Khmer is not a tone language), they share many words borrowed from Pali and Sanskrit, the ancient languages of the Buddhist faith. Students whose native languages use a non-Roman alphabet have special difficulties with

Hmong NLL teachers prepare posters for the evening class. Photo by Katharine Isbell.

English literacy, but many of their native language literacy skills are beneficial when approaching the second language.

Teachers, Teacher Trainers, and Their Methods

The four teacher trainers in the NLL program are Thai nationals, but they are members of the same ethnic groups as the volunteer refugee teachers and the students. Most of them have been involved in the NLL program since it began, and helped to write the syllabus and develop the teaching and training materials. The teachers recruited for the NLL program are upper-level refugee students. One of the challenges of NLL teacher training is to develop an effective teaching staff from these young (most are between 18 and 25 years old) refugee students who have never taught before. As trainees, the volunteer teachers spend one to five hours training daily with more experienced teachers. In these sessions, they learn a few basic techniques of literacy instruction and become familiar with the materials used in the NLL classes.

The teaching methodology used in the NLL program is quite traditional. For example, there is a heavy emphasis on phonics, especially in the early weeks. These traditional methods are effective because they meet the expectations of the teachers and their students; there is no time to explain more sophisticated approaches. Fortunately, all the languages taught have very regular sound-symbol correspondence (in contrast to English), so the time students spend on phonics is very productive. During the first month of the 20-week course, NLL students learn to read and write the vowels, consonants, and tone markers in their alphabets. By week 5, most students have mastered all the letters and can write on a straight line—no small feat, considering that Lao, for example, has 27 symbols for consonants and 38 for vowels, besides its 4 tone markers. By week 10, students are reading and writing syllables; and since these languages are largely monosyllabic, most of these syllables are actually words.

At the midpoint in the program, NLL students begin reading a specially-designed health manual. In keeping with the notion that reading materials should be relevant to students' lives, each chapter of the manual focuses on a topic of importance to these refugees, e.g., food and nutrition, childbirth, family planning, and traditional medicine. Each topic is addressed through a page of reading material followed by vocabulary exercises, comprehension checks, and "long-answer," open-ended questions. During the last part of the NLL course, students work on handouts based on the health manual.

Literacy Skills Enhance Language Learning

Results from the Center for Applied Linguistics' proficiency testing of students in the Overseas Refugee Training Program show that the refugees who make the greatest progress in learning English are those in Level B. Refugees at this level differ from those in Level A only in that those in Level B are literate in their own languages. They begin with the same level of English as A-level students, but are able to accomplish much more in the 20 weeks of instruction. One explanation for this is that their reading and writing skills enable Level B students to learn the new language more readily. It is hoped that by providing Level A students with literacy skills, the Native Language Literacy program is similarly enhancing these refugees' chances for successful language learning, both in the camp and in the U.S.

Jon Phillips has been an ESL support supervisor at Phanat Nikhom Refugee Camp since March 1987. He was also an ESL supervisor in the Galang refugee program for two years. Previously, he taught English in Ghana, Nepal, and in Puerto Rico. Phillips holds a BA in English from the University of Colorado and is a candidate for an MAT in TESL from the School for International Training in Vermont.

Using the Community as a Language Resource: Refugees Visit a Philippine Bank

Lourdes D. Stevens and ESL Team
Philippine Refugee Processing Center

One concern of our team of Cycle 95 ESL teachers at the Philippine Refugee Processing Center (PRPC) was teaching the language competencies on banking to a group of low-level students, most of whom had never entered a bank. We decided to take our students to the Hermosa Savings and Loan Bank, Inc., located in the small town of Morong, nine kilometers outside the camp. As in the rest of the Philippines, most educated residents of Morong speak English, thereby creating a unique opportunity for our students to learn in a real-life setting. In addition, banking services in the Philippines are similar to those in the U.S.

The Hermosa Savings and Loan Bank, Inc., was more than eager to support our activity. After an initial letter proposing the project, we talked with bank manager Mr. Benjamin Cruz and his staff, who helped us formulate objectives and appropriate tasks for the bank trip. In order to involve every student in the simulation without overwhelming the bank personnel, students were put into small groups or pairs. They were assigned specific tasks, such as cashing a simulated check, identifying common banking forms (such as deposit slips), filling out a money order form, and finding out the banking hours.

Students practice filling out standard bank forms, such as deposit slips. Photo by Dan Pamintuan.

Our trip had an additional important non-linguistic objective. Many of our students had not trusted the security of banks in their homeland, preferring instead to hide their money in their homes. We therefore wanted to emphasize the positive aspects of opening a bank account.

After the bank personnel had agreed to participate in our educational trip, we began to plan. Two days were allotted to accommodate 11 ESL classes: 160 students, 8 teachers, and 1 supervisor. There were long planning discussions and brainstorming sessions among the teachers and with the students. Some classes wanted a formal orientation to the bank; others chose to explore on their own and discuss the experience afterwards. Teachers designed pre- and post-trip activities to meet the learning preferences and needs of their classes. A small-scale simulation was organized in some of the classrooms: The teacher or supervisor played the role of the bank teller or manager, and the students acted as customers. Simulated bank forms were given out, and the students practiced for the actual interaction. For some classes, a review of Cultural Orientation (CO) notes and teaching points was helpful. There was a pre-departure briefing to clarify each group's objectives and tasks for the field trip.

Two buses were commissioned to provide transportation to and from Morong. Taking advantage of this situation, we devised a transportation simulation that met objectives for the curriculum unit on directions. Teachers prepared signs found on U.S. buses, e.g., "No Smoking," "Exact Change Only," and "Press Button to Get Off." Students were supplied with play money to purchase tickets. Drivers were instructed to accept exact change only (90¢) and to issue a round-trip ticket to each student. Students were taught rules and phrases involved in bus etiquette, such as lining up to get on board, requesting round-trip tickets, and asking the price.

At last, all preparations were complete! Picture a group of excited Vietnamese refugees, scanning the

parking lot for that big bus that would take them to the local bank.

"Is this the bus to Morong?"

"How much is the fare?"

"Where do I get off?"

These and many other questions were practiced in careful English, punctuated with snatches of laughter and long, rapid phrases of Vietnamese. Students lined up to board the bus, counting their play money and still practicing their bank phrases:

"I want to cash a check."

"Here's my I.D."

"Thanks for your help."

The bus driver good-naturedly asked each student if he or she wanted a one-way or round-trip ticket, and collected the correct fare. During the trip to Morong, a teacher offered a few students cigarettes, which they politely declined, pointing out the "No Smoking" sign.

After 20 minutes or so, they arrived in Morong and were given a very brief tour of the two or three main streets. The teachers pointed out such landmarks as the pharmacy, the market, and the beauty parlor. A few students made maps, knowing that after returning to camp, teachers would ask them to describe where the bank was located.

Upon arrival at the bank, students split into their pre-assigned groups and went to work. Two students happened to have received personal checks from relatives in the U.S. a few days before the trip, so they tried to cash them. When they were told that they would have to open an account first and then deposit the checks, and that this process would take several weeks, they politely thanked the teller. Later, they told their teachers that they needed to learn about ways to expedite the cashing of checks. The teachers informed the students that this was one benefit of having their own account in the U.S.

A representative of each class—unaided by the teacher—was able to open a real savings account, while classmates observed. Resources were pooled to provide the representatives with amounts for initial deposit. When the genuine bank books were issued, teachers could see the glow of students' pride in accomplishing the task. Afterward, the whole class had a chance to examine the bank book, and the teachers assigned problem-solving tasks to determine how much interest would be earned, months or years from the time of deposit.

Students were quite energetic in accomplishing their tasks at the bank. Two students came up with a sketch of the bank premises and a description of the measures taken to ensure safety, such as the security guard and the big steel vault. One group compiled a list of sightwords for banking and transportation services. Afterward, they mimed, explained, and acted out the situations suggested by the "sign language." It was easy for the students to find out the banking hours and list them in notebooks. Some read the sign beside the entrance to find out what time the bank closed and opened; others interviewed the security guard for the answers. One or two students went beyond their assigned tasks and interviewed the assistant manager for jobs available.

After an hour, students reboarded the bus and returned to their classrooms for follow-up discussion and assessment. Conversations among the bank personnel and the students were re-enacted, students' financial transactions were discussed, and forms were checked to see that they had been filled out correctly. Each class's bank book was passed around and discussed, and students successfully described the location of the bank, as well as other Morong establishments. Most students at the lowest proficiency levels had merely observed during the field trip, but when they were asked what they had learned, they were able to convey a surprising amount of information about bank services, forms, parts of the bank, and transactions they had witnessed.

In the end, students unanimously agreed that they had learned a great deal from visiting a real bank. It was a success in experiential language learning that we hoped our students would long remember and profit from.

Lourdes D. Stevens**, an ESL supervisor/trainer at the Philippine Refugee Processing Center (PRPC), and her Cycle 95 team of A/B-level ESL instructors wrote this article. The authors, pictured in a meeting kiosk at the PRPC, are (left to right): **Vicky Cardenas, Nina Viray, Silverius Chan, Diding Maiquez, Ynna Fernandez, Mayette Lalunio, Nellie Cox, Lourdes D. Stevens, and Tess Bolneo.

Drama and Puppets in the Low-Level ESL Classroom

Benito P. Vacio
Philippine Refugee Processing Center

In order to challenge the refugee students in my B-level ESL class, I introduced them to a drama, "Icarus." They read aloud the lines of the characters, taking turns with me in reading through the entire play. Enthusiastic about the experience, one student, Hung, said, "Ben, we can make the same." And that was it—we began to write a drama.

I divided my class into three groups to create a story for the drama. One group came up with "Lien's Story," the life of a Vietnamese girl from 1974 up to the time she is resettled in the U.S. When the story was shared, the class unanimously chose it for the play. "Ben, this is very good," Yen said. "Drama this, teacher," Hien seconded.

I gave my students ample time to write the drama of "Lien's Story." They suggested the title, the plot, setting, and all the characters of the play. Students' suggestions were all written on manila paper and posted at the front of the room. These were considered and discussed, and the popular suggestions remained, while unacceptable ones were rejected.

To create the dialogue, students first listed the names of the characters, then supplied the characters' lines. When the characters ran out of words to say, the students wrote a narrator's part. Whenever they had difficulty writing the dialogue, I helped by asking questions like these: In 1974, what did Lien do? How was she? How many people were there in her family? What did Lien say? What did her father say? What did her brother say?

The story is an episodic one, combining details of the refugee experience with the melodramatic plot devices of romantic films. The following edited excerpts are samples.

LIEN'S STORY

In 1975, the communists took over Saigon. Lien's father was taken to a re-education camp. Lien didn't go to school. She was looking for freedom. Dung is her boyfriend.

Lien: Dung, do you want freedom?
Dung: Yes, Lien. I want freedom very, very much.
Lien: Why do you want freedom?
Dung: Because I cannot live under the communist regime.
Lien: Can you go with me?
Dung: OK. Where?
Lien: To Malaysia. First, we go to Vungtau.
Dung: When?
Lien: After tomorrow.
Dung: How do we go?
Lien: By boat.
Dung: How many people?
Lien: About 100 people.
Dung: How much do we pay?
Lien: Two thousand dollars.
Dung: Very expensive. I don't have enough money.
Lien: Never mind. I love you. I can give you the money.
Dung: Are you sure?
Lien: I'm sure.
Dung: See you tomorrow at seven o'clock in the evening.
Lien: OK. Seven o'clock.

After scenes involving Lien's family and a time at a first asylum camp, the two refugees are sent to the Philippine Refugee Processing Center (PRPC), where they study for six months before departing for the U.S. Their romance goes astray before they leave the camp.

Lien: Dung, I have to tell you something.
Dung: What?
Lien: I have another boyfriend.
Dung: I don't believe it. I'm surprised.
Lien: I love him.
Dung: What about me?
Lien: I don't love you.
Dung: Why?
Lien: I don't know.
Dung: Who is he?

Lien: No, I will not tell. You will fight him.
Dung: I will not fight him.
Lien: Are you sure?
Dung: I am sure.
Lien: I'll tell you. He is your friend Chich.
Dung: Chich! I don't believe it!
Lien: I'm sorry, Dung. I don't love you. I love Chich very much.
Dung: You are a liar. I hate you. I hate you!

In the final scenes, Lien meets a lonely fate, the class's idea of suitable punishment for her fickleness to Dung.

In addition to writing the script and performing the drama, students created the stage and sets for the show.
Photo by Silverius Chan.

Of course, the writing of the drama was not the final step. I asked the three groups to dramatize the work. They enjoyed putting on the drama, and congratulated one another for a wonderful performance.

The next day, I introduced something new: ten puppets borrowed from the materials library. Before class had started, the puppets were already in the students' hands. There was a lot of noise: "Hello! . . . How are you? . . . What do you want? . . . What's your name? . . . Thank you! . . . Goodbye! . . . Are you sure?" I took this moment as an opportunity and said, "Why don't we use the puppets for our drama?"

"Yes, Ben, yes!" And so the use of puppets began. Students volunteered to take the part of the characters, checked one another for pronunciation mistakes, and asked me when unsure of their intonation. They underacted and overacted, experimented with funny expressions and gestures, ad-libbed, and enjoyed the informal presentations.

As students practiced their English, they gained the confidence to speak out. (We used our materials cabinet as the stage, so the puppeteers could not be seen.) In fact, they agreed to present the puppet show for two public performances, complete with a 6-foot by 9-foot stage, backgrounds for each scene, and appropriate songs and music. Their enthusiasm and mutual support led to successful presentations during their end-of-the-cycle activity and the camp's "ESL A/B Awareness Week." Their two presentations were attended by nearly a thousand students and teachers.

I learned a few things from the preparation and presentation of our puppet shows. Students must have their own copies of the script as soon as possible, and each performer must practice his or her character's lines diligently. Students should try to bring life to the characters' lines, and their voices must fit each character's personality. This leads to enjoyable pronunciation and intonation practice.

Those not performing in the show can also contribute. One group of students can be responsible for providing background music, which adds atmosphere to each scene. Others can do the artwork to provide the background stage settings. Of course, students can also construct and paint the puppet stage, which can be saved for future performances. My final advice to teachers attempting a puppet drama with their students is to leave participants alone during the final presentation. They will do wonders.

Benito P. Vacio *has been an ESL teacher at the PRPC since April 1986. Previously, he taught English as a U.N. volunteer in Kabul, Afghanistan, and was an elementary school teacher in Manila and the Visayas in the Philippines. Vacio is a candidate for an MA in administration and supervision from Pamantasan ng Lungsod ng Maynila in Manila. He holds a BS in elementary education from Philippine Normal College.*

passage staff

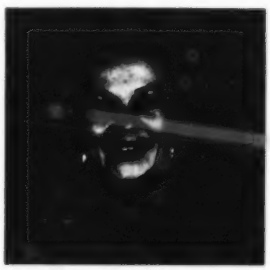
Lauren Crawford, *Bataan site editor, is a Cultural Orientation supervisor at the PRPC. Previously, she was assistant to the director of the New England regional office of World Relief Corporation (WRC). She was also the editor of that agency's regional newsletter. From 1982 to 1983, she taught in WRC's Youth Guidance program at the PRPC. Crawford holds a BA in religion and English from Kalamazoo College.*

Doug Gilzow, *Manila editor, has been a program associate at the Refugee Service Center in Manila since 1984. Gilzow's experience in the field includes teaching English in Laos, Iran, and the U.S. For three years he directed an ESL program in Lansing, Michigan. Gilzow holds a Master's degree in linguistics from the University of Michigan.*

Mary Pat Champeau, *Phanat Nikhom site editor, has been a member of the staff development office since May 1987. Previously, she was a Cultural Orientation supervisor and a Learning Center supervisor in the program at Galang, Indonesia. Champeau has taught English in refugee programs in Manhattan and was a Peace Corps volunteer in Niger, West Africa. She has a BA in journalism from St. Bonaventure University and an MA in writing from New York University, where she taught writing.*

Don Ranard, *Washington editor, is program associate at the Refugee Service Center in Washington, D.C. Ranard has worked as a literacy specialist in refugee programs in the U.S. and as a UNHCR program monitor in Hong Kong. Prior to this, he taught EFL in Taiwan and, as a Fulbright grantee, in Laos and Thailand. His articles on refugees have appeared in The Atlantic Monthly, The Washington Post, and The Far Eastern Economic Review. He holds an MS in linguistics from Georgetown University.*

Robert Waterbury, *Eastern European site editor, is coordinator at the Bad Soden CO facility for Eastern European refugees. Before joining the Bad Soden staff as a CO teacher in 1985, Waterbury was the director of an intercultural musical theater project in Frankfurt, West Germany. He holds a BA in music from San Jose State University.*



Sonia Kundert, *Washington production editor, is a staff member of the Refugee Service Center in Washington, D.C. A lifelong admirer of the printed page, she has done word processing, type-setting, copy-editing, translating, and illustrating, most of it at the Center for Applied Linguistics since 1975. Kundert holds a BA in Russian language and literature from the University of Maryland.*